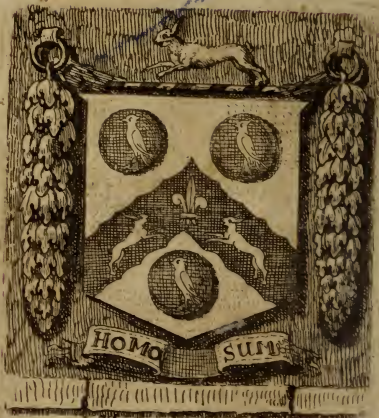


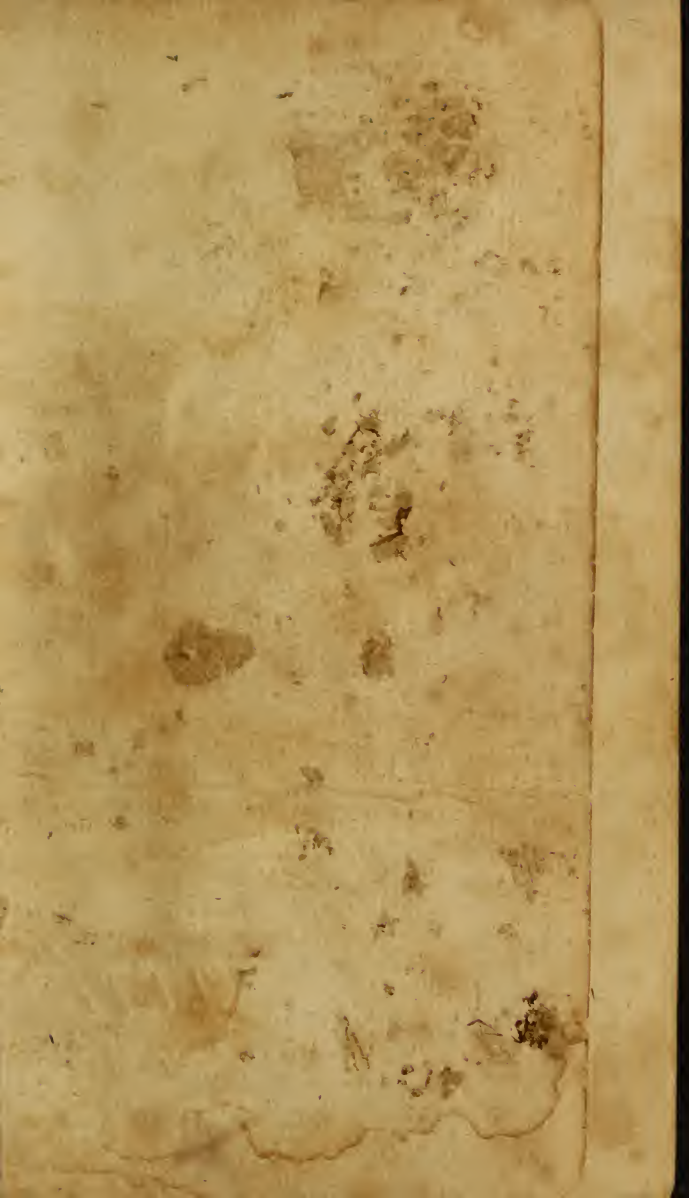


157  
1703  
7/12



Henricus Fly  
e Coll. In. Naig Oxon

157  
1703



*Part 11  
1880  
1881*

FROM THE LIBRARY OF  
REV. LOUIS FITZGERALD BENSON, D. D.  
BEQUEATHED BY HIM TO  
THE LIBRARY OF  
PRINCETON THEOLOGICAL SEMINARY

Division *SCB*

Section *14976*

*v. 1*

A N

# EXTRACT

OF THE

Rev. Mr. JOHN WESLEY'S

# JOURNAL

From his Embarking for GEORGIA,

To his Return to LONDON.

---

*What shall we say then?—That Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness.—Wherefore? Because they sought it not by FAITH, but as it were by the Works of the Law.* Rom. ix. 30, 31.

---

THE THIRD EDITION.

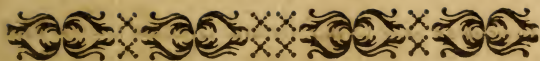
---

B R I S T O L :

Printed by WILLIAM PINE, in *Narrow-Wine-Street*.

MDCCLXV.





T H E

P R E F A C E.

1. **I**T was in Pursuance of an Advice given by Bp. Taylor, in his *Rules for Holy Living and Dying*, that about fifteen Years ago, I began to take a more exact Account than I had done before, of the Manner wherein I spent my Time, writing down how I had employ'd every Hour. This I continued to do, wherever I was, 'till the Time of my leaving *England*. The Variety of Scenes which I then pass thro', induced me to transcribe from Time to Time, the more material Parts of my Diary, adding here and there such little Reflections as occur'd to my Mind. Of this Journal thus occasionally compiled, the following is a short Extract: It not being my Design to relate all those Particulars, which I wrote for my own Use only; and which would answer no valuable End to others, however important they were to me.

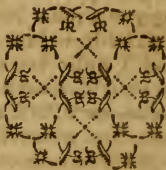
2. Indeed I had no Design or Desire to trouble the World with any of my little Affairs: As can't but appear to every impartial Mind, from my having been so long *as one that heareth not*, notwithstanding the loud and frequent Calls I have had, to answer for myself. Neither shou'd I have done it now, had not Captain *Williams's* Affidavit, publish'd *as soon as he had left England*, laid an Obligation upon me, to do what in me lies, in Obedience to that Command of God, *Let not the Good which is in you be evil-spoken of*. With this View I do at length give an Answer to every Man that asketh me a Reason of the Hope which is in me, that in all these Things I have a

## The P R E F A C E.

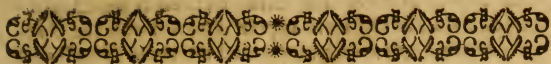
*Conscience void of Offence, towards GOD and towards Man.*

3. I have prefix'd hereto a Letter wrote several Years since, containing a plain Account, of the Rise of that little Society in *Oxford*, which has been so variously represented. Part of this was publish'd in 1733 ; but without my Consent or Knowledge. It now stands as it was wrote ; without any Addition, Diminution, or Amendment : It being my only Concern herein, nakedly to *declare the Thing as it is*.

4. Perhaps my Employments of another Kind may not allow we, to give any farther Answer, to them who *say all Manner of Evil of me falsely*, and seem to think that they do *GOD Service*. Suffice it, that both they and I shall shortly give an Account, to Him that is ready to judge the *Quick and the Dead*.







O X O N, O<sup>r</sup>. 18, 1730.

SIR,

**T**HE Occasion of my giving you this Trouble is of a very extraordinary Nature. On *Sunday* last I was informed (as no Doubt you will be e'er long) that my Brother and I had kill'd your Son: That the rigorous Fasting which he had imposed upon himself, by our Advice, had increased his Illness and hastened his Death. Now tho', considering it in myself, *it is a very small Thing with me to be judged by Man's Judgment*; yet as the being thought guilty of so mischievous an Imprudence might make me the less able to do the Work I came into the World for, I am obliged to clear myself of it, by observing to you, as I have done to others, that your Son left off Fasting about a Year and a Half since, and that it is not yet Half a Year since I began to practise it.

I must not let this Opportunity slip of doing my Part towards giving you a juster Notion of some other Particulars, relating both to him and myself, which have been industriously misrepresented to you.

In *March* last he receiv'd a Letter from you, which being not able to read, he desir'd me to read to him; several of the Expressions whereof I perfectly remember, and shall do, 'till I too am called hence. I then determin'd, that if God was pleas'd to take away your Son before me, I would justify him and myself, which I now do with all Plainness and Simplicity, as both my Character and Cause requires.

In one Practice for which you blam'd your Son, I am only concern'd as a Friend, not as a Partner. That therefore I shall consider first: Your own Account of it was in Effect this, " He frequently went into poor  
 " People's Houses in the Villages about *Holt*, call'd  
 " their Children together, and instructed them in their  
 " Duty to God, their Neighbour, and themselves. He  
 " likewise explain'd to them the Necessity of private as  
 " well as publick Prayer, and provided them with

Cause, you would have a Confessor's Reward. You own none but such as are out of their Senses would be prejudic'd against your acting in this Manner; but say, "These are they that need a Physician." But what if they will not accept of one, who will be welcome to the poor Prisoners? Go on then in God's Name in the Path to which your Saviour has directed you, and that Tract wherein your Father has gone before you! For when I was an Under-Graduate at *Oxford*, I visited those in the Castle there, and reflect on it with great Satisfaction to this Day. Walk as prudently as you can, tho' not fearfully, and my Heart and Prayers are with you.

"Your first regular Step is to consult with him (if any such there be) who has a Jurisdiction over the Prisoners, and the next is, to obtain the Direction and Approbation of your Bishop. This is *Monday* Morning, at which Time I shall never forget you. If it be possible I should be glad to see you all Three here in the fine End of the Summer. But if I cannot have that Satisfaction, I am sure I can reach you every Day, tho' you were beyond the *Indies*. Accordingly, to Him, who is every where, I now heartily commit you, as being

*Your most affectionate and joyful Father.*

In Pursuance of these Directions, I immediately went to Mr. *Gerard*, the Bishop of *Oxford*'s Chaplain, who was likewise the Person that took Care of the Prisoners when any were condemn'd to die: (at other Times they were left to their own Care) I propos'd to him our Design of serving them as far as we could, and my own Intention to preach there once a Month, if the Bishop approv'd of it. He much commended our Design, and said he would answer for the Bishop's Approbation, to whom he would take the first Opportunity of mentioning it. It was not long before he inform'd me he had done so, and that his Lordship not only gave his Permission, but was greatly pleas'd with the Undertaking, and hoped it would have the desir'd Success.

Soon after a Gentleman of *Merton* College, who was one of our little Company, which now consisted of five Persons, acquainted us, that he had been much rallied the

the Day before for being a Member of *the Holy Club*; and that it was become a common Topick of Mirth at his College, where they had found out several of our Customs, to which we were ourselves utter Strangers. Upon this I consulted my Father again, in whose Answer were these Words.

Dec. 1.

“ This Day I receiv’d both yours, and this Evening in the Course of our Reading, I thought I found an Answer that would be more proper than any I myself could dictate; tho’ since it will not be easily translated, I send it in the Original. 2 Cor. vii. 4. Πολλη μοι Καυχησις υπερ υμων’ πεπληρωμαι τη παρακλησει. υπερ περισσευομαι τη χαρα. \* What would you be? Would you be Angels? I question whether a Mortal can arrive to a greater Degree of Perfection, than steadily to do Good, and for that very Reason patiently and meekly to suffer Evil. For my Part, on the present View of your Actions and Designs, my daily Prayers are, that God would keep you humble; and then I am sure that if you continue *to suffer for Righteousness Sake*, tho’ it be but in a lower Degree, *the Spirit of God and of Glory shall in some good Measure rest upon you*. Be never weary of Well-doing: Never look back, for you know the Prize and the Crown are before you. Tho’ I can scarce think so meanly of you, as that you would be discouraged with *the crackling of Thorns under a Pot*. Be not high-minded, but fear. Preserve an equal Temper of Mind under whatever Treatment you meet with from a not very just or well-natur’d World. Bear no more Sail than is necessary, but steer steady. The less you value yourselves for these unfashionable Duties, (as there is no such Thing as Works of Supererogation) the more all good and wise Men will value you, if they see your Actions are of a Piece; or, which is infinitely more, He by whom Actions and Intentions are weigh’d, will both accept, esteem and reward you.”

\* *Great is my glorying of you. I am filled with Comfort. I am exceeding joyful.*

Upon

Upon this Encouragement we still continued to sit together as usual ; and to confirm one another as well as we could, in our Resolutions, to communicate as often as we had Opportunity (which is here once a Week ; ) and do what Service we could to our Acquaintance, the Prisoners, and two or three Poor Families in the Town. But the Outcry daily increasing, that we might shew what Ground there was for it, we proposed to our Friends, or Opponents, as we had Opportunity, these, or the like Questions :

I. Whether it does not concern all Men of all Conditions, to imitate Him as much as they can, *who went about doing Good ?*

Whether all Christians are not concerned in that Command. "*While we have Time let us do Good to all Men.*"

Whether we shall not be more happy hereafter, the more Good we do now ?

Whether we can be happy at all hereafter unless we have, according to our Power, *Fed the Hungry, Cloathed the Naked, Visited those that are Sick, and in Prison,* and made all these Actions subservient to a higher Purpose, even the saving of Souls from Death ?

Whether it be not our bounden Duty always to remember, that he did more for us, than we can do for Him, who assures us, *In as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me ?*

II. Whether upon these Considerations we may not try to do Good to our Acquaintance ? Particularly, whether we may not try to convince them of the Necessity of being Christians ?

Whether of the consequent Necessity of being Scholars ?

Whether of the Necessity of Method and Industry in order to either Learning or Virtue ?

Whether we may not try to persuade them to confirm and increase their Industry, by communicating as often as they can ?

Whether we may not mention to them the Authors whom we conceive to have wrote best on those Subjects ?

Whether we may not assist them as we are able from Time to Time, to form Resolutions upon what they read

read in those Authors, and to execute them with Steadiness and Perseverance ?

III. Whether, upon the Considerations above-mentioned, we may not try to do Good to those that are hungry, naked, or sick ? In particular, whether if we know any necessitous Family, we may not give them a little Food, Cloaths, or Physick, as they want ?

Whether we may not give them, if they can read, a Bible, Common-Prayer Book, or Whole Duty of Man ?

Whether we may not now and then enquire how they have used them ; explain what they don't understand, and enforce what they do ?

Whether we may not enforce upon them more especially the Necessity of Private Prayer, and of frequenting the Church and Sacrament ?

Whether we may not contribute what little we are able toward having their Children cloathed and taught to read ?

Whether we may not take care that they be taught their Catechism, and short Prayers for Morning and Evening ?

IV. *Lastly*, Whether upon the Considerations above-mentioned we may not try to do Good to those that are in Prison ? In particular, Whether we may not release such well-disposed Persons as remain in Prison for small Sums ?

Whether we may not lend smaller Sums to those that are of any Trade, that they may procure themselves Tools and Materials to work with ?

Whether we may not give to them who appear to want it most, a little Money, or Cloaths, or Physick ?

Whether we may not supply as many as are serious enough to read, with a Bible, and whole Duty of Man ?

Whether we may not, as we have Opportunity, explain and enforce these upon them, especially with Respect to publick and private Prayer, and the blessed Sacrament ?

I do not remember that we met with any Person who answered any of these Questions in the Negative, or who  
even

even doubted, whether it were not lawful to apply to this Use that Time and Money, which we should else have spent in other Diversions. But several we met with who increased our little Stock of Money for the Prisoners and the Poor, by subscribing something quarterly to it; so that the more Persons we proposed our Designs to, the more were we confirmed in the Belief of their Innocency, and the more determined to pursue them in Spight of the Ridicule, which increased fast upon us during the Winter. However, in Spring I thought it could not be improper to desire farther Instructions from those, who were wiser and better than ourselves; and according (on *May 18, 1731*) I wrote a particular Account of all our Proceedings to a Clergyman of known Wisdom and Integrity. After having informed him of all the Branches of our Design, as clearly and simply as I could, I next acquainted him with the Success it had met with in the following Words:—“Almost as soon as we had made our first Attempts this Way, some of the Men of Wit in *Christ-Church* entered the List against us, and between Mirth and Anger made a pretty many Reflections upon *the Sacramentarians*, as they were pleased to call us. Soon after their Allies at *Merton* changed our Title, and did us the Honour of stiling us *The Holy Club*. But most of them being Persons of well-known Characters, they had not the good Fortune to gain any Profelites from the *Sacrament*, ’till a Gentleman, eminent for Learning, and well esteemed for Piety, joining them, told his Nephew, That if he dared to go to the Weekly Communion any longer, he would immediately turn him out of Doors. That Argument indeed had no Success; the young Gentleman communicated next Week; upon which his Uncle having again tried to convince him that he was in the wrong Way, by shaking him by the Throat to no Purpose, changed his Method, and by Mildness prevailed upon him to absent from it the Sunday following, as he has done five Sundays in six ever since. This much delighted our Gay Opponents, who increased their Number apace, especially when shortly after one of the Seniors of the College having been with the Doctor, upon his Return from him,

sent

sent for two young Gentlemen severally, who had communicated weekly for some Time; and was so successful in his Exhortations, that for the future they promis'd to do it, only three Times a Year. About this Time there was a Meeting (as one who was present at it inform'd your Son) of several of the Officers and Seniors of the College, wherein it was consulted what would be the speediest Way to stop the Progress of Enthusiasm in it. The Result we know not, only it was soon publickly reported, that Dr. ——— and the Censors were going to blow up *the Godly Club*. This was now our common Title, though we were sometimes dignified with that of *the Enthusiasts*, or *the Reforming Club*."

Part of the Answer I receiv'd was as follows :

" Good Sir,

A pretty while after the Date yours came to my Hand. I wav'd my Answer 'till I had an Opportunity of consulting your Father, who upon all Accounts is a more proper Judge of the Affair than I am. But I could never find a fit Occasion for it. As to my own Sense of the Matter, I confess, I cannot but heartily approve that serious and religious Turn of Mind that prompts you and your Associates to those pious and charitable Offices; and can have no Notion of that Man's Religion or Concern for the Honour of the University, that opposes you as far as your Design respects the Colleges. I should be loth to send a Son of mine to any Seminary, where his conversing with virtuous young Men, whose profess'd Design of meeting together at proper Times, was to assist each other in forming good Resolutions, and encouraging one another to execute them with Constancy and Steadiness, was inconsistent with any received Maxims or Rules of Life among the Members. As to the other Branch of your Design, as the Town is divided into Parishes, each of which has its proper Incumbent, and as there is probably an Ecclesiastic, who has the spiritual Charge of the Prisoners, Prudence may direct you to consult them: For tho' I dare not say you would be too officious, should you of your own mere Motion seek out the Persons that want your Instructions and charitable Contributions, yet

should you have the Concurrence of their proper Pastor, your good Offices would be more regular, and less liable to Censure."

Your Son was now at *Holt*; however, we continued to meet at our usual Times, tho' our little Affairs went on but heavily without him. But at our Return from *Lincolnshire*, in *September* last, we had the Pleasure of seeing him again; when, tho' he could not be so active with us as formerly, yet we were exceeding glad to spend what Time we could in talking and reading with him. It was a little before this Time my Brother and I were at *London*, when going into a Bookseller's Shop (Mr. *Rivington's* in *St. Paul's Church-yard*) after some other Conversation he ask'd us whither we liv'd in *Town*; and upon our answering, "No, at *Oxford*:" Then Gentlemen, said he, let me earnestly recommend to your Acquaintance a Friend I have there, Mr. *Clayton* of *Brazen-Nose*. Of this, having small Leisure for contracting new Acquaintance, we took no Notice for the present. But in the Spring following (*April 20*) Mr. *Clayton* meeting me in the Street, and giving Mr. *Rivington's* Service, I desired his Company to my Room, and then commenced our Acquaintance. At the first Opportunity I acquainted him with our whole Design, which he immediately and heartily closed with; and not long after, Mr. *M*— having then left *Oxford*, we fix'd two Evenings in a Week to meet on, partly to talk upon that Subject, and partly to read something in Practical Divinity.

The two Points, whereunto by the Blessing of God, and your Son's Help, we had before attained, we endeavoured to hold fast: I mean, the doing what Good we can, and in order thereto communicating as often as we have Opportunity. To these, by the Advice of Mr. *Clayton*, we have added a third, the observing the Fasts of the Church; the general Neglect of which we can by no Means apprehend to be a lawful Excuse for neglecting them. And in the Resolution to adhere to these, and all Things else which we are convinc'd God requires at our Hands, we trust we shall persevere, 'till He calls us to give an Account of our Stewardship. As for the Names of *Methodists*, *Supererogation-Men*, and so



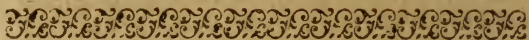
so on, with which some of our Neighbours are pleas'd to compliment us, we do not conceive ourselves to be under any Obligation to regard them, much less to take them for Arguments. To the Law and to the Testimony we appeal, whereby we ought to be judg'd. If by these it can be prov'd we are in an Error, we will immediately and gladly retract it: If not, we *have not so learn'd* CHRIST, as to renounce any Part of his Service, tho' Men should *say all Manner of Evil against us*, with more Judgment, and as little Truth as hitherto. We do indeed use all the lawful Means we know, to prevent *the Good which is in us* from being *evil spoken of*; but if the Neglect of known Duties be the one Condition of securing our Reputation, why fare it well:— We know whom we have believed, and what we thus lay out He will pay us again. Your Son already stands before the Judgment-Seat of Him who judges Righteous Judgment; at the Brightness of whose Presence the Clouds remove; his Eyes are open, and he sees clearly whether it was “Blind Zeal and a thorough Mistake of true Religion, that hurried him on in the Error of his Way,” or whether he acted like a faithful and wise Servant, who from a just Sense that his Time was short, made Haste to finish his Work before his Lord's Coming, that when *laid in the Balance* he might not be *found wanting*.

I have now largely and plainly laid before you the real Ground of all the strange Outcry you have heard; and am not without Hope that by this fairer Representation of it than you probably ever receiv'd before, both you and the Clergyman you formerly mention'd may have a more favourable Opinion of a Good Cause, tho' under an ill Name. Whether you have or no, I shall ever acknowledge my best Services to be due to yourself and your Family, both for the generous Assistance you have given my Father, and for the invaluable Advantages your Son has (under God) bestow'd on,

S I R,

*Your ever oblig'd*

*And most obedient Servant.*



On the DEATH of

Mr. MORGAN of *Christ-Church*.

By the Rev. Mr. SAMUEL WESLEY.

---

*We Fools counted his Life Madness.*

---

IF ought beneath them Happy Souls attend,  
 Let MORGAN hear the Triumph of a Friend,  
 And hear well-pleas'd. Let *Libertines* so gay  
 With careless Indolence despise the Lay;  
 Let Critick Wits, and Fools for Laughter born  
 Their Verdict pass with supercilious Scorn;  
 Let jovial Crowds, by Wine their Senses drown'd,  
 Stammer out Censure in their frantic Round;  
 Let yawning Sluggard faint Dislike display,  
 Who, while they trust To-morrow, lose To-day;  
 Let such as these the Sacred Strains condemn;  
 For 'tis true Glory to be hiss'd by them.

Wise in his Prime, he waited not for Noon,  
 Convinc'd, that Mortal never liv'd too soon.  
 As if foreboding then his little Stay,  
 He made his Morning bear the Heat of Day.  
 Fix'd, while unfading Glory he pursues,  
 No Ill to hazard, and no Good to lose:  
 No fair Occasion glides unheeded by;  
 Snatching the Golden Moments as they fly,  
 He by few fleeting Hours ensures Eternity.

}  
 Friend-

Friendship's warm Beams his artless Breast inspire,  
 And tend'rest Rev'rence for a much-lov'd Sire.  
 He dar'd for Heav'n this flatt'ring World forego,  
 Ardent to teach, as diligent to know,  
 Unwarp'd by sensual Views, or vulgar Aims,  
 By idle Riches, or by idler Names.  
 Fearful of Sin in every close Disguise,  
 Unmov'd by Threat'ning or by glozing Lies.  
 Seldom indeed the Wicked came so far,  
 Forc'd by his Piety to Defensive War;  
 Whose Zeal for other Men's Salvation shewn,  
 Beyond the Reach of Hell secur'd his own.  
 Glad'ning the Poor, where'er his Steps he turn'd,  
 Where pin'd the Orphan, or the Widow mourn'd;  
 Where Prisoner's sigh'd beneath Guilt's horrid Stain,  
 The worst Confinement and the heaviest Chain.  
 Where Death's sad Shade th' uninstructed Sight  
 Veil'd with thick Darkness in the Land of Light.  
 Our Saviour thus fulfill'd his great Design,  
 (If Human we may liken to Divine)  
 Heal'd each Disease that Bodies frail endure,  
 And preach'd th' unhop'd-for Gospel to the Poor.

To Means of Grace the last Respect he shew'd,  
 Nor sought new Paths, as wiser than his God:  
 Their sacred Strength preserv'd him from Extreams  
 Of empty Outside or Enthusiast Dreams;  
 Whims of *Molina*, lost in Rapture's Mist,  
 Or Quaker, late-reforming Quietist.

He knew that Works our Faith must here employ,  
 And that 'tis Heaven's great Business to enjoy.  
 Fix'd on that Heav'n he Death's Approaches saw,  
 Nor vainly murmur'd at our Nature's Law:  
 Repin'd not that his Youth so soon should go,  
 Nor griev'd for fleeting Pleasures here below.  
 Of sharpest Anguish scorning to complain,  
 He fills with Mirth the Intervals of Pain.  
 Not only unappall'd but joyful sees  
 The dark, cold Passage that must lead to Peace;

Strong with immortal Bloom secure to rise,  
The Tears for ever banish'd from his Eyes.

Who now regrets his early Youth would spend  
The Life so nobly that so soon should end?  
Who blames the Stripling for performing more  
Than Doctors grave, and Prelates of threescore?  
Who now esteems his Fervour indiscreet,  
His Prayers too frequent, or his Alms too great?  
Who thinks, where blest he reigns beyond the Sky,  
His Crown too radiant, or his Throne too high?  
Who but the Fiend, who once his Course withstood  
And whisper'd——“ Stay 'till Fifty to be Good?”  
Sure, if believ'd, t' obtain his Hellish Aim,  
Adjourning to the Time that never came.





# JOURNAL

From Oct. 14, 1735, to Feb. 1, 1737.

TUESDAY, Oct. 14, 1735, Mr. Benjamin Ingham, of Queen's-College, Oxford, Mr. Charles Delamotte, Son of a Merchant in London, who had offered himself some Days before, my Brother Charles Wesley, and myself, took Boat for *Gravesend*, in order to embark for *Georgia*. Our End in leaving our Native Country, was not to avoid Want (God having given us Plenty of Temporal Blessings) nor to gain the Dung or Dross of Riches or Honour: But singly this, To save our Souls. To live wholly to the Glory of God. In the Afternoon we found the *Simmonds* off *Gravesend*, and immediately went on board.

*Wednesday* and *Thursday* we spent with one or two of our Friends, partly on board and partly on Shore, in exhorting one another to shake off every Weight, and to run with Patience the Race set before us.

*Friday* 17. I began to learn *German*, in order to converse with the *Germans*, Six and Twenty of whom we had on board. On *Sunday*, the Weather being fair and calm, we had the Morning-Service on Quarter Deck. I now first preached *ex tempore*, and then administered the Lord's Supper to six or seven Communicants. A little Flock. May God increase it!

*Monday*

*Monday 20.* Believing the denying ourselves even in the smallest Instances, might, by the Blessing of God, be helpful to us, we wholly left off the Use of Flesh and Wine, and confined ourselves to Vegetable Food, chiefly Rice and Bisket. In the Afternoon *David Nitchman*, Bishop of the  *Germans* , and two others began to learn *English*. O may we be, not only of one Tongue, but of one Mind and of one Heart!

*Tues. 21.* We sailed from *Gravesend*. When we were past about Half the *Goodwin Sands*, the Wind suddenly failed. Had the Calm continued 'till Ebb, the Ship had probably been lost. But the Gale sprung up again in an Hour, and carried us into the *Downs*.

We now began to be a little regular. Our common Way of living was this. From Four in the Morning 'till Five, each of us used private Prayer. From Five to Seven we read the Bible together, carefully comparing it (that we might not lean to our own Understandings) with the Writings of the earliest Ages. At Seven we breakfasted. At Eight were the publick Prayers. From Nine to Twelve I usually learned *German*, and *Mr. Delamotte*, *Greek*. My Brother writ Sermons, and *Mr. Ingham* instructed the Children. At Twelve we met to give an Account to one another what we had done since our last Meeting, and what we designed to do before our next. About One we dined. The Time from Dinner to Four, we spent in Reading to those of whom each of us had taken Charge, or in speaking to them severally, as Need required. At Four were the Evening Prayers; when either the Second Lesson was explained, (as it always was in the Morning) or the Children were catechised, and instructed before the Congregation. From Five to Six we again used private Prayer. From Six to Seven I read in our Cabin to two or three of the Passengers (of whom there were about Eighty *English* on board) and each of my Brethren to a few more in theirs. At Seven I joined with the  *Germans*  in their publick Service; while *Mr. Ingham* was reading between the Decks, to as many as desired to hear. At Eight we met again, to exhort and instruct one another. Between Nine and Ten we went to Bed, where neither the  
 roaring

roaring of the Sea, nor the Motion of the Ship, could take away the refreshing Sleep which God gave us.

*Friday 24.* Having a rolling Sea, most of the Passengers found the Effects of it. Mr. *Delamotte* was exceeding sick, for several Days: Mr. *Ingham* for about Half an Hour. My Brother's Head ached much. Hitherto it has pleased God, the Sea has not disordered me at all; nor have I been hindered one Quarter of an Hour from reading, writing, composing, or doing any Business I could have done on Shore.

During our Stay in the *Downs*, some or other of us went, as often as we had Opportunity, on board the Ship that sailed in Company with us, where also many were glad to join in Prayer and hearing the Word.

*Frid. 31.* We sailed out of the *Downs*. At Eleven at Night I was waked by a great Noise. I soon found there was no Danger. But the bare Apprehension of it, gave me a lively Conviction, what manner of Men those ought to be, who are every Moment on the Brink of Eternity.

*Sat. Nov. 1.* We came to *St. Helen's Harbour*, and the next Day into *Cowes Road*. The Wind was fair, but we waited for the Man of War, which was to sail with us. This was a happy Opportunity of instructing our Fellow-Travelers. May He whose Seed we sow, give it the Increase!

*Sund. 16.* *Thomas Hird*, and *Grace* his Wife, with their Children, *Mark*, aged 21, and *Phebe*, about 17, late Quakers, were, at their often-repeated Desire, and after careful Instruction, admitted to Baptism.

*Thur. 20.* We fell down into *Yarmouth Road*; but the next Day were forced back into *Cowes*. During our Stay here, there were several Storms: In one of which two Ships in *Yarmouth Road* were lost.

The Continuance of the contrary Winds gave my Brother an Opportunity of complying with the Desire of the Minister of *Cowes*, and preaching there three or four Times. The Poor People flocked together in great Numbers. We distributed a few little Books among the more serious of them, which they received with all possible Expressions of Thankfulness.

*Frid.*

*Frid.* 21. One recovering from a dangerous Illness, desired to be instructed in the Nature of the Lord's Supper. I thought it concerned her to be first instructed, in the Nature of Christianity: And accordingly fixt an Hour a Day to read with her in Mr. *Law's* Treatise on Christian Perfection.

*Sund.* 23. At Night I was waked by the Tossing of the Ship and Roaring of the Wind, and plainly shewed, I was unfit, for I was unwilling to die.

*Tuesd. Dec.* 2. I had much Satisfaction in conversing with one that was very ill and very serious. But in a few Days she recovered from her Sickness and from her Seriousness together.

*Sund.* 7. Finding Nature did not require so frequent Supplies as we had been accustomed to, we agreed to leave off Suppers; from doing which we have hitherto found no Inconvenience.

*Wednes.* 10. We sailed from *Cowes*, and in the Afternoon past the *Needles*. Here the ragged Rocks, with the Waves dashing and foaming at the Foot of them, and the white Side of the Island rising to such a Height, perpendicular from the Beach, gave a strong Idea of *Him that spanneth the Heavens, and holdeth the Waters in the Hollow of his Hand!*

To Day I spoke closely on the Head of Religion, to one I had talked with once or twice before. Afterwards she said, with many Tears, "My Mother died when I was but Ten Years old. Some of her last Words were, "Child, fear God; and though you lose me, you shall never want a Friend." I have now found a Friend, when I most wanted, and least expected one."

From this Day to the 14th, being in the Bay of *Biscay*, the Sea was very rough. Mr. *Delamotte* and many others were more sick than ever: Mr. *Ingham* a little; I not at all. But the 14th being a calm Day, most of the Sick were cured at once.

*Thursd.* 18. One who was big with Child, in a high Fever, and almost wasted away with a violent Cough, desired to receive the Holy Communion before she died. At the Hour of her receiving, she began to recover, and in a few Days was entirely out of Danger.

*Sund.*



*Sund.* 21. We had Fifteen Communicants, which was our usual Number on *Sundays*: On *Christmas-Day* we had Nineteen; but on *New-year's-Day*, Fifteen only.

*Thusd.* *Jan.* 15, 1736. Complaint being made to Mr. *Oglethorpe*, of the unequal Distribution of the Water among the Passengers, he appointed new Officers to take Charge of it. At this the old ones and their Friends were highly exasperated against us, to whom they imputed the Change. But *the Fierceness of Man shall turn to Thy Praise.*

*Sat.* 17. Many People were very impatient at the contrary Wind. At Seven in the Evening they were quieted by a Storm. It rose higher and higher 'till Nine. About Nine the Sea broke over us from Stem to Stern; burst through the Windows of the State Cabin, where three or four of us were, and covered us all over, though a Bureau sheltered me from the main Shock. About Eleven I lay down in the great Cabin, and in a short Time fell asleep, though very uncertain whether I should wake alive, and much ashamed of my Unwillingness to die. O how pure in Heart must he be, who would rejoice to appear before God at a Moment's Warning! Toward Morning, *He rebuked the Winds and the Sea, and there was a great Calm.*

*Sund.* 18. We return'd God Thanks for our Deliverance, of which a few appeared duly sensible. But the rest (among whom were most of the Sailors) denied we had been in any Danger. I could not have believed that so little Good would have been done by the Terror they were in before. But it cannot be that they should long obey God from Fear, who are deaf to the Motives of Love.

*Frid.* 23. In the Evening, another Storm began. In the Morning it increased, so that they were forced to let the Ship drive. I could not but say to myself, *How is it that thou hast no Faith?* Being still unwilling to die. About One in the Afternoon, almost as soon as I had stepped out of the great Cabin Door, the Sea did not break as usual, but came with a full, smooth Tide over the Side of the Ship. I was vaulted over with Water in a Moment, and so stunned, that I scarce expected to lift up my Head again, 'till the Sea should give up her Dead.

But,

But, Thanks be to God, I received no Hurt at all. About Midnight the Storm ceased.

*Sund. 25.* At Noon, our third Storm began. At Four it was more violent than any before. Now indeed we could say, *The Waves of the Sea were mighty and raged horribly. They rose up to the Heavens above, and clave down to Hell beneath.* The Winds roared round about us, and (what I never heard before) whistled as distinctly as if it had been a human Voice. The Ship not only rocked to and fro with the utmost Violence, but shook and jarred with so unequal, grating a Motion, that one could not but with great Difficulty keep one's Hold of any Thing, nor stand a Moment without it. Every ten Minutes came a Shock against the Stern or Side of the Ship, which one would think should dash the Planks in Pieces. At This Time, a Child, privately baptized before, was brought, to be received into the Church. It put me in Mind of *Jeremiah's* buying the Field, when the *Chaldeans* were on the Point of destroying *Jerusalem*, and seemed a Pledge of the Mercy God designed to shew us, even in the Land of the Living.

We spent two or three Hours after Prayers, in conversing suitably to the Occasion, confirming one another in a calm Submission, to the wise, holy, gracious Will of God. And now a Storm did not appear so terrible as before. Blessed be the God of all Consolation!

At Seven I went to the *Germans*. I had long before observed, The great Seriousness of their Behaviour. Of their Humility they had given a continual Proof, by performing those servile Offices for the other Passengers, which none of the *English* would undertake; for which they desired, and would receive no Pay, saying, "It was good for their proud Hearts," and "Their loving Saviour had done more for them." And every Day had given them Occasion of shewing a Meekness, which no Injury could move. If they were pushed, struck, or thrown down, they rose again and went away; but no Complaint was found in their Mouth. There was now an Opportunity of trying, Whether they were delivered from the Spirit of Fear, as well as from that of Pride, Anger and Revenge. In the Midst of the Psalm where-

with

with their Service began, the Sea broke over, split the Main-Sail in Pieces, covered the Ship, and poured in between the Decks, as if the great Deep had already swallowed us up. A terrible Screaming began among the *English*. The *Germans* calmly sung on. I asked one of them afterwards, "Was you not afraid?" He answered, "I thank God, No." I asked, "But were not your Women and Children afraid?" He replied mildly, "No; our Women and Children are not afraid to die."

From them I went to their crying, trembling Neighbours, and pointed out to them the Difference, in the Hour of Trial, between him that feareth God, and him that feareth him not. At Twelve the Wind fell. This was the most glorious Day which I have hitherto seen.

*Mond. 26.* We enjoyed the Calm. I can conceive no Difference, comparable to that between a smooth and a rough Sea, except that which is between a Mind calmed by the Love of God, and one torn up by the Storms of Earthly Passions.

*Thursd. Jan. 29.* About Seven in the Evening, we fell in with the Skirts of a Hurricane. The Rain as well as the Wind, was extremely violent. The Sky was so dark in a Moment, that the Sailors could not so much as see the Ropes, or set about furling the Sails. The Ship must in all Probability have overset, had not the Wind fell as suddenly as it rose. Toward the End of it, we had that Appearance on each of the Masts, which (it is thought) the Ancients called *Castor* and *Pollux*. It was a small Ball of white Fire, like a Star. The Mariners say, it appears either in a Storm (and then commonly upon the Deck) or just at the End of it: And then 'tis usually on the Masts or Sails.

*Frid. 30.* We had another Storm, which did us no other Harm, than splitting the Fore-Sail. Our Bed being wet, I laid me down on the Floor, and slept sound 'till Morning. And I believe, I shall not find it needful to go to Bed (as it is called) any more.

*Sund. Feb. 1.* We spoke with a Ship of *Carolina*; and *Wedn. 4.* came within Soundings: About Noon the

Trees were visible from the Mast, and in the Afternoon from the Main Deck. In the Evening Lesson were these Words, *A great Door and Effectual is opened.* O let no one shut it!

*Thursd. Feb. 5.* Between Two and Three in the Afternoon, God brought us all safe into the *Savannah* River. We cast Anchor near *Tybee-Island*, where the Groves of Pines, running along the Shore, made an agreeable Prospect, shewing as it were, the Bloom of Spring, in the Depth of Winter.

*Frid. 6.* About Eight in the Morning, we first set Foot on *American* Ground. It was a small, uninhabited Island, over-against *Tybee*. Mr. *Oglethorpe* led us to a rising Ground, where we all kneel'd down to give Thanks. He then took Boat for *Savannah*. When the rest of the People were come on Shore, we called our little Flock together to Prayers. Several Parts of the Second Lesson, *Mark vi.* were wonderfully suited to the Occasion; in particular, the Account of the Courage and Sufferings of *John the Baptist*; our LORD's Directions to the first Preachers of his Gospel and their toiling at Sea, and Deliverance with those comfortable Words, *It is I, be not afraid.*

*Sat. Feb. 7.* Mr. *Oglethorpe* returned from *Savannah*, with Mr. *Spangenberg*, one of the Pastors of the  *Germans*. I soon found what Spirit he was of; and asked his Advice with regard to my own Conduct. He said, "My Brother, I must first ask you one or two Questions. "Have you the Witness within yourself? Does the Spirit of GOD-bear Witness with your Spirit, that you are a Child of GOD?" I was surprized, and knew not what to answer. He observed it, and asked, "Do you know JESUS CHRIST?" I paused and said, "I know he is the Saviour of the World." "True; replied he; "but do you know he has saved You?" I answered, "I hope, He has died to save me." He only added, "Do you know Yourself?" I said, "I do." But I fear, they were vain Words.

*Mond. 9.* I asked him many Questions, both concerning Himself, and the Church at *Herubuth*. The Substance of his Answers was this.

"At

“ At Eighteen Years old I was sent to the University of *Jena*, where I spent some Years in learning Languages, and the vain Philosophy, which I have now long been labouring to forget. Here it pleased God by some that preached his Word with Power, to overturn my Heart. I immediately threw aside all my Learning, but what tended to save my Soul. I shunned all Company, and retired into a solitary Place, resolving to spend my Life there. For three Days I had much Comfort here; but on the fourth it was all gone. I was amazed, and went for Advice to an experienced Christian. When I came to him, I could not speak. But he saw my Heart, and advised me to go back to my House, and follow the Business Providence called me to. I went back, but was fit for nothing. I could neither do Business, nor join in any Conversation. All I could say to any one, was Yes, or No. Many times I could not say That, nor understand the plainest Thing that was said to me. My Friends and Acquaintance looked upon me as dead, came no more to me, nor spoke about me.

“ When I grew better, I began teaching some poor Children. Others joining with me, we taught more and more, 'till there were above Thirty Teachers and above Two Hundred Scholars. I had now Invitations to other Universities. But I could not accept of any: Desiring only, if it were the Will of God, to be little and unknown. I had spent some Years thus, when Professor *Breithaupt* of *Halle* died: Being then prest to remove thither, I believed it was the Call of God, and went. I had not been long there, before many Faults were found, both with my Behaviour and Preaching: And Offences increased more and more, 'till after half a Year, a Petition against me was sent to the King of *Prussia*, who sent an Order to the Commander at *Halle*, in Pursuance whereof I was warned to leave the City in forty-eight Hours. I did so, and retired to *Hernbuth*, to Count *Zinzendorf*.

“ The Village of *Hernbuth* contains about a Thousand Souls, gathered out of many Nations. They hold fast the Discipline, as well as the Faith and Practice of the Apostolical Church. I was desired by the Brethren

there last Year, to conduct Sixteen of them to *Georgia*, where two Lots of Ground are assigned us, and with them I have stayed ever since."

I asked, "Whither he was to go next?" He said, "I have Thoughts of going to *Pennsylvania*. But what God will do with me, I know not. I am blind. I am a Child. My Father knows, and I am ready to go where ever he calls."

*Frid. 13.* Some of the *Indians* sent us Word of their Intention to come down to us. In our Course of Reading to Day, were these Words: *Thus saith the Lord of Hosts, it shall yet come to pass that there shall come People, and the Inhabitants of many Cities. And the Inhabitants of one City shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea many People and strong Nations, shall come to seek the Lord of Hosts and to pray before him. Zech. viii. 20. &c.*

*Sat. Feb. 14.* About One, *Tomo-Chachi*, *Tblecaou-bee*, *Sixauky*, with two more Women and two or three *Indian* Children, came on broad. As soon as we came in, they all rose, and shook us by the Hand, and *Tomo-Chachi* (one *Mrs. Musgrove* interpreted) spoke as follows.

"I am glad you are come. When I was in *England* I desired that some would speak *the great Word* to me. And my Nation then desired to hear it. But now we are all in Confusion. Yet I am glad you are come. I will go up and speak to the Wise Men of our Nation. And I hope they will hear. But we would not be made *Christians*, as the *Spaniards* make *Christians*. We would be taught, before we are baptized."

I answered, "There is but One, He that sitteth in Heaven, who is able to teach Man Wisdom. Tho' we are come so far, we know not whether he will please to teach you by us or no. If He teaches you, you will learn Wisdom; but we can do nothing." We then withdrew.

*Sund. 15.* Another Party of *Indians* came. They were all tall, well-proportioned Men, and had a remarkable Softness in their Speech, and Gentleness in their whole Behaviour. In the Afternoon they all returned

turned Home, but Three, who staid to go with Mr. *Oglethorpe*.

*Mond. Feb. 16.* Mr. *Oglethorpe* set out for the New Settlement on the *Alatamahaw* River. He took with him 50 Men; besides Mr. *Ingham*, Mr. *Hernsderf* and the Three *Indians*.

*Thurs. 19.* My Brother and I took Boat, and passing by *Savannah*, went to pay our first Visit in *America*, to the poor *Heathens*. But neither *Tomo Chachi* nor *Sin nauky* were at home. Coming back, we waited upon Mr. *Caufton*, the Chief Magistrate of *Savannah*. From him we went with Mr. *Spangenberg* to the *German Brethren*. About Eleven we returned to the Boat, and came to our Ship about Four in the Morning.

*Sat. 21.* *Mary Welch*, aged Eleven Days, was baptized according to the Custom of the First Church, and the Rule of the Church of *England*, by Immersion. The Child was ill then, but recovered from that Hour.

*Tu. 24.* Mr. *Oglethorpe* returned. The Day following I took my Leave of most of the Passengers of the Ship; who all appeared serious. It may be, all the Seed is not fallen upon Stony Ground.

In the Evening I went to *Savannah* again, whence Mr. *Spangenberg*, Bishop *Nitschman* and *Andrew Dober*, went up with us to Mrs. *Mulgrove's*, to chuse a Spot for the little House, which Mr. *Oglethorpe* had promised to build us. Being afterward disappointed of our Boat, we were obliged to pass the Night there. But wherever we are, it is the same thing, if it be the Will of our Father which is in Heaven.

At our Return the next Day, (Mr. *Quincy* being then in the House wherein we afterwards were) Mr. *Dela motte* and I took up our Lodging with the  *Germans*. We had now an Opportunity Day by Day, of observing their whole Behaviour. For we were in one Room with them from Morning to Night, unless for the little Time I spent in walking. They were always employed, always chearful themselves, and in good Humour with one another. They had put away all Anger and Strife and Wrath and Bitterness and Clamour and Evil-speaking. They walked worthy

thy of the Vocation wherewith they were called, and adorned the Gospel of our LORD in all Things.

*Sat. Feb. 28.* They met to consult concerning the Affairs of their Church: Mr. *Spangenberg* being shortly to go to *Pennsylvania*, and Bishop *Nitschman* to return to *Germany*. After several Hours spent in Conference and Prayer, they proceeded to the Election and Ordination of a Bishop. The great Simplicity as well as Solemnity of the whole, almost made me forget the Seventeen Hundred Years between, and imagine myself in one of those Assemblies, where Form and State were not; but *Paul* the Tent-Maker or *Peter* the Fisherman presided; yet with the Demonstration of the Spirit and of Power.

*Sund. 29.* Hearing Mr. *Ogletborpe* did not come any more to *Savannah*, before he went to *Frederica*, I was obliged to go down to the Ship again, (Mr. *Spangenberg* following me thither) and receive his Orders and Instructions on several Heads. From him we went to Publick Prayers; after which we were refreshed by several Letters from *England*. Upon which I could not but observe How careful our LORD is, to repay whatever we give up on his Account. When I left *England*, I was chiefly afraid of Two Things; One, That I should never again have so many Faithful Friends as I left there: The other, That the Spark of Love which began to kindle in their Hearts, would cool and die away. But who knoweth the Mercy and Power of God? From Ten Friends I am a while secluded; and he hath opened me a Door into a whole Church. And as to the very Persons I left behind, his Spirit is gone forth so much the more, teaching them not to trust in Man, but in him that raiseth the Dead, and calleth the Things that are not, as tho' they were.

About Four, having taken Leave of Mr. *Spangenberg*, who was the next Morning to set out for *Pennsylvania*, I returned to *Savannah*. *Sat. March 6.* I had a long Conversation with *John Reinier*, the Son of a Gentleman, who being driven out of *France*, on Account of his Religion, settled at *Visvay* in *Switzerland*, and practised



tied Physick there. His Father died while he was a Child. Some Years after he told his Mother, he was desirous to leave *Switzerland*, and to retire into some other Country, where he might be free from the Temptations which he could not avoid there. When her Consent was at length obtained, he agreed with a Master of a Vessel, with whom he went to *Holland* by Land; thence to *England*, and from *England* to *Pennsylvania*. He was provided with Money, Books and Drugs, intending to follow his Father's Profession. But no sooner was he come to *Philadelphia*, than the Captain who had borrowed his Money before, instead of repaying it, demanded the full Pay for his Passage, and under that Pretence seized on all his Effects. He then left him in a strange Country, where he could not speak to be understood, without Necessaries, Money or Friends. In this Condition he thought it best to sell himself for a Servant, which he accordingly did, for seven Years. When about five were expired, he fell sick of a lingering Illness, which made him useless to his Master; who after it had continued half a Year, would not keep him any longer, but turned him out to shift for Himself. He first tried to mend Shoes, but soon after joined himself to some *French* Protestants, and learned to make Buttons. He then went and lived with an Anabaptist; but soon after hearing an Account of the *Germans* in *Georgia*, walked from *Pennsylvania* thither, where he found the Rest, which he had so long sought in vain.

*Sund. March 7.* I entered upon my Ministry at *Savannah*, by preaching on the Epistle for the Day, being the 13th of the First of *Corinthians*. In the Second Lesson, *Luke xviii.* was our LORD's Prediction of the Treatment which He Himself (and consequently his Followers) was to meet with from the World; and his gracious Promise to those who are content, *Nudi Nudum Christum sequi: Verily I say unto You, There is no Man that hath left House, or Friends, or Brethren, or Wife, or Children for the Kingdom of GOD's Sake, which shall not receive manifold more in this present Time, and in the World to come Everlasting Life.*

Yet

Yet notwithstanding these plain Declarations of our LORD, notwithstanding my own repeated Experience, notwithstanding the Experience of All the sincere Followers of CHRIST, whom I have ever talked with, read or heard of; nay and the Reason of the Thing, evincing to a Demonstration, That all who love not the Light must hate him, who is continually labouring to pour it in upon them: I do here bear Witness against Myself, That when I saw the Number of People crowding into the Church, the deep Attention with which they received the Word, and the Seriousness that afterwards sat on all their Faces; I could scarce refrain from giving the Lie, to Experience and Reason and Scripture all together. I could hardly believe that the Greater, the far Greater Part of this Attentive, Serious People, would hereafter trample under Foot that Word, and say all manner of Evil falsely of him that spake it. O who can believe, what their Heart abhors? JESUS, Master, have Mercy on us! Let us love thy Cross; Then shall we believe, *If we suffer with Thee, we shall also reign with Thee!*

This Evening one of the *Germans*, who had been long ill of a Consumption, found himself much worse. On my mentioning it to Bp. *Nischman*, he smiled and said, "He will soon be well; he is ready for the Bridegroom."

*Sund. Mar. 14.* Having before given Notice of my Design to do so, every *Sunday* and Holiday, according to the Rules of our Church, I administered the Holy Communion to eighteen Persons. Which of these will endure to the End?

*Mond. Mar. 15.* Mr. *Quincy* going for *Carolina*, I removed into the Minister's House. It is large enough for a larger Family than ours and has many Conveniences, besides a good Garden. I could not but reflect on the well-known Epigram,

Ἄγερς Ἀχαμείδε γενόμεν' ἄλλε' νῦν δε Μενίππῳ

*How short a Time will it be before its present Possessor is removed! Perhaps to be no more seen!*

*Sund.*

*Sund.* 28. A Servant of Mr. *Bradley's* sent to desire to speak with me. Going to him, I found a young Man, ill, but perfectly sensible. He desired the rest to go out, and then said, "On *Thursday* Night, about Eleven, being in Bed, but broad awake, I heard one calling aloud "*Peter! Peter Wright!*" And looking up, the Room was as light as Day, and I saw a Man in very bright Cloaths stand by the Bed, who said, "*Prepare yourself; for your End is nigh;*" and then immediately all was dark as before." I told him, "The Advice was good, whence-soever it came." In a few Days he recovered from his Illness: His whole Temper was changed as well as his Life; and so continued to be, till after three or four Weeks he relapsed and died in Peace.

*Tues. Mar.* 30. Mr. *Ingham* coming from *Frederica*, brought me Letters, pressing me to go thither. The next Day Mr. *Delamotte* and I began to try, Whether Life might not as well be sustained, by one Sort as by Variety of Food. We chose to make the Experiment with Bread; and were never more vigorous and healthy than while we tasted nothing else. *Blessed are the Pure in Heart!* who whether they eat or drink, or whatever they do, have no End therein but to please God! To them all Things are pure. Every Creature is good to Them, and nothing to be rejected. But let them who know and feel, that they are not thus pure, use every Help and remove every Hindrance: Always remembering, *He that despiseth little Things, shall fall by little and little.*

*Sund. Apr.* 4. About Four in the Afternoon, I set out for *Frederica*, in a *Pettiawga* (a sort of flat-bottomed Barge.) The next Evening we anchored near *Skidoway* Island, where the Water at Flood was twelve or fourteen Foot deep. I wrapt myself up from Head to Foot, in a large Cloak, to keep off the Sand-Flies, and lay down on the Quarter-Deck. Between One and Two I waked under Water, being so fast asleep that I did not find where I was till my Mouth was full of it. Having left my Cloak, I know not how upon Deck, I swam round to the Other Side of the *Pettiawga*, where a Boat was tyed, and climbed up by the Rope, without any Hurt, more than wetting my Cloaths. Thou art the  
 GOD

GOD of whom cometh Salvation : Thou art the LORD by whom we escape Death.

The Winds were so contrary, that on *Sat. 10.* we could but just get over-against *Doboy* Island, twenty Miles from *Frederica*, but could not possibly make the Creek, having a strong Tide also against us. Here we lay beating off till past One; when the Lightning and Rain which we had long seen at a Distance, drove down full upon us; till after a Quarter of an Hour, the Clouds parted, some passing on the Right, and some on the Left, leaving us a clear Sky, and so strong a Wind right after us, as in Two Hours brought us to *Frederica*.

A little before we landed, I opened my Testament on these Words, *If GOD be for us, who can be against us?* Coming on Shore, I found my Brother exceeding weak, having been for some Time ill of a Flux. But he mended from the Hour he saw me. *This also hath GOD wrought!*

*Sund. April 11.* I preached at the New Storehouse on the first Verse of the Gospel for the Day, *Which of you convinceth me of Sin? And if I say the Truth, why do ye not believe me?* There was a large Congregation, whom I endeavoured to convince of Unbelief, by simply proposing the Conditions of Salvation, as they are laid down in Scripture, and appealing to their own Hearts, whether they believed they could be saved on no other Terms.

In every one of the six following Days, I had some fresh Proofs of the absolute Necessity of following that wise Advice of the Apostle, *Judge nothing before the Time; until the LORD come, who both will bring to Light the hidden Things of Darknes, and will make manifest the Counsels of the Hearts.*

*Sat. April 17.* We set out for *Savannah*, and reached it on *Tuesday* Evening. O blessed Place, where having but one End in View, Dissembling and Fraud are not; but each of us can pour out his Heart without Fear into his Brother's Bosom!

Not finding as yet any Door open, for the pursuing our main Design, we considered, In what Manner we might be most useful to the little Flock at *Savannah*. And we agreed, 1st. To advise the more serious among them

them, to form themselves into a Sort of a little Society, and to meet once or twice a Week, in order to reprove, instruct and exhort one another. 2. To select out of these a smaller Number for a more intimate Union with each other, which might be forwarded, partly by our conversing singly with each, and partly by inviting them all together to our House; and this accordingly we determined to do every *Sunday* in the Afternoon.

*Wed. May 5.* I was asked to baptize a Child of Mr. *Parker's*, Second Bailiff of *Savannah*. But Mrs. *Parker* told me, "Neither Mr. *P.* nor I will consent to its being dipped." I answered, "If you certify that your Child is weak, it will suffice (the Rubrick says) to pour Water upon it." She replied, "Nay the Child is not weak; but I am resolved it shall not be dipped." This Argument I could not confute. So I went home; and the Child was baptized by another Person.

*Sund 9* I began dividing the Publick Prayers, according to the Original Appointment of the Church (still observed in a few Places in *England*.) The Morning Service began at Five. The Communion Office (with the Sermon) at Eleven. The Evening Service about Three. And this Day I began reading Prayers in the Court-house; a large and convenient Place.

*Mond. 10.* I began visiting my Parishioners in Order, from House to House; for which I set apart the Time (when they can't work, because of the Heat, viz.) from Twelve till Three in the Afternoon.

*Sund. May 16.* We were surprized in the Evening by my Brother just come from *Frederica*. After some Conversation, we consulted how the poor People there might be taken Care of, during his Absence. And it was at last agreed, that Mr. *Ingham* and I should take our Turns in assisting them; and the First was allotted me. Accordingly on *Tuesd. 18.* I walked to *Thunderbolt*; whence the next Afternoon we set out in a small Boat: In the Evening we touched at *Skidoway*, and had a small, but attentive Congregation, to join with us in Evening Prayer.

*Sat. May 22.* About Four in the Afternoon we entered upon *Doboy Sound*. The Wind, which was right  
a-Head

a-Head, was so high, when we were in the Middle of it, and the Sea so rough, being driven in at the Inlet, that the Boat was on the Point of sinking every Moment. But it pleased God to bring us safe to the other Side in half an Hour, and to *Frederica* the next Morning. We had publick Prayers at Nine, at which nineteen Persons were present; and (I think) nine Communicants.

*Frid. 28.* I read the Commendatory Prayer by Mr. *Germain*, who lay at the Point of Death. He had lost his Speech and his Senses. His Eyes were set, neither had he any discernable Motion, but the heaving of his Breast. While we stood round him, he stretched out his Arms, rubbed his Head, recovered his Sight, Speech and Understanding; and immediately sending for the Bailiffs, settled the Affairs of his Family; and then lay down and died.

At the first Service on *Sund. May 30.* were only Five, at the Second twenty-five. The next Day, I made Mr. *Loffel's* Will; who notwithstanding his great Weakness, was quite revived, when any Mention was made of Death, or of Eternity.

*Tuesd. June 1.* After praying with him, I was surprized, to find one of the most controverted Questions in Divinity, disinterrested Love, decided at once by a poor old Man, without Education or Learning or any Instructor, but the Spirit of God. I asked him, What he thought of Paradise (to which he had said he was going?) He said, "To be sure, it is a fine Place. But I don't mind that. I don't care what Place I am in. Let God put me where he will, or do with me what he will, so I may but set forth his Honour and Glory."

*Thursd. June 3.* Being Ascension-Day, we had the Holy Communion; but only Mr. *Hird's* Family joined with us in it. One Reason why there were no more, was because a few Words which a Woman had inadvertently spoken, had set almost all the Town in a Flame. Alas! How shall a City stand that is thus divided against itself? Where there is no brotherly Love, no Meekness, no forbearing or forgiving one another: But Envy, Malice, Revenge, Suspicion, Anger, Clamour, Bitterness, Evil-speaking, without End! Abundant Proof  
that

that there can be no true Love of Man, unless it be built on the Love of God.

*Sund. 6.* Calling on Mr. *Lassels*, and asking how he did, "My Departure (said he) I hope is at Hand." I asked, "Are you troubled at that?" He reply'd, "O no; to depart and to be with CHRIST, is far better. I desire no more of this bad World. My Hope and my Joy and my Love is there." The next Time I saw him he said, "I desire nothing more, than for God to forgive my many and great Sins. I would be humble. I would be the humblest Creature living. My Heart is humble and broken for my Sins. Tell me, teach me, what shall I do to please God. I would fain do whatever is his Will." I said, "It is his Will, you should suffer." He answered, "Then I will suffer. I will gladly suffer whatever pleases him."

*Mond. 7.* Finding him weaker, I asked. "Do you still desire to die?" He said, "Yes; but I dare not pray for it, for fear I should displease my heavenly Father. His Will be done. Let him work his Will, in my Life, or in my Death."

*Thurs. 10.* We began to execute at *Frederica*, what we had before agreed to do at *Savannah*. Our Design was on *Sundays* in the Afternoon, and every Evening after Public Service, to spend some time with the most Serious of the Communicants, in singing, reading and Conversation. This Evening we had only *Mark Hird*. But on *Sunday* Mr. *Hird*, and two more desired to be admitted. After a Psalm and a little Conversation, I read Mr. *Law's Christian Perfection*, and concluded with another Psalm.

*Sat. June 12.* Being with one who was very desirous to converse with me, "but not upon Religion," I spoke to this Effect. "Suppose you was going to a Country, where every one spoke *Latin* and understood no other Language, neither would converse with any that did not understand it: Suppose one was sent to stay here a short Time, on Purpose to teach it you: Suppose that Person, pleased with your Company, should spend his Time in trifling with you, and teach you nothing of what he came for: Would that be well done? Yet this

is our Case. You are going to a Country, where every one speaks the Love of GOD. The Citizens of Heaven understand no other Language. They converse with none who do not understand it. Indeed none such are admitted there. I am sent from GOD to teach you this. A few Days are allotted us for that Purpose. Would it then be well done in me, because I was pleased with your Company, to spend this short Time in trifling; and teach you nothing of what I came for? GOD forbid! I will rather, not converse with you at all. Of the two Extremes, This is the best."

*Wed. June 16.* Another little Company of us met, Mr. *Reed, Davidson, Walker, Delamotte,* and myself. We sung, read a little of Mr. *Law*, and then convers'd. *Wednesdays* and *Fridays* were the Days we fixt for constant Meeting.

*Thurs. 17.* An Officer of a Man of War, walking just behind us, with two or three of his Acquaintance, cursed and swore exceedingly; but upon my reproving him, seemed much moved, and gave me many Thanks.

*Sat. 19.* Mr. *Oglethorpe* returned from the South, and gave Orders on *Sunday* the 20th, that none should profane the Day (as was usual before by fishing or fowling upon it. In the Afternoon I summed up what I had seen or heard at *Frederica*, inconsistent with Christianity, and consequently with the Prosperity of the Place. The Event was as it ought: Some of the Hearers were profited, and the rest deeply offended.

This Day, at half an Hour past Ten, GOD heard the Prayer of his Servant, and Mr. *Lassels*, according to his Desire, was dissolved that he might be with CHRIST.

*Tue/d. 22.* Observing much Coldness in Mr. —'s Behaviour, I asked him the Reason of it. He answered, "I like nothing you do; all your Sermons are Satires upon particular Persons. Therefore I will never hear you more. And all the People are of my Mind. For we won't hear ourselves abused.

"Beside, they say, They are Protestants. But as for You, they cannot tell what Religion you are of. They never heard of such a Religion before. They do not know what to make of it. And then, your private



vate Behaviour—All the Quarrels that have been here since you came, have been long of You. Indeed there is neither Man nor Woman in the Town, who minds a Word you say. And so you may preach long enough ; but no Body will come to hear you.”

He was too warm for hearing an Answer. So I had nothing to do, but to thank him for his Openness, and walk away.

*Wednes. 23.* I had a long Conversation with Mr. —, upon the Nature of True Religion. I then asked him, “ Why he did not endeavour to recommend it, to all with whom he convers’d ? ” He said, “ I did so once ; and for some Time, I thought I had done much Good by it. But I afterwards found they were never the better, and I myself was the worse. Therefore now, though I always strive to be inoffensive in my Conversation, I do not strive to make People Religious, unless those that have a Desire to be so, and are consequently, willing to hear me. But I have not yet (I speak not of You or your Brother) found one such Person in *America.* ”

*He that hath Ears to hear, let him hear !* Mark the Tendency of this accursed Principle ! If you will speak only to those who are *Willing to hear*, see how many you will turn from the Error of their Ways ! If therefore, striving to do Good, you have done Hurt, what then ? So did *St. Paul*. So did the Lord of Life. Even HIS Word was *the Savour of Death, as well as the Savour of Life*. But shall you therefore strive no more ? God forbid ! Strive more humbly, more calmly, more cautiously. Do not strive *as you did before*,—but strive, while the Breath of God is in your Nostrils !

Being to leave *Frederica* in the Evening, I took the more Notice of these Words in the Lesson for the Day. *Whereunto shall I liken the Men of this Generation ? They are like unto Children sitting in the Market-Place, and saying, we have piped unto you, and ye have not danced, we have mourned to you, and ye have not wept. For John the Baptist came neither eating Bread, nor drinking Wine, and ye say, He hath a Devil. The Son of Man is come eating and drinking, and ye say, Behold a gluttonous Man and a Wine Bibber, a Friend of Publicans and Sinners.* Luke vii.

About Eleven at Night we took Boat. And on *Sat.* 26, about One in the Afternoon came to *Savannah*. O what do we want here, either for Life or Godliness! If Suffering, God will send it in *His* Time.

*Sund. June 27.* About twenty joined with us in Morning Prayer. An Hour or two after, a large Party of *Creek Indians* came, the Expectation of whom deprived us of our Place of Publick Worship, in which they were to have their Audience.

*Wed. 30.* I hoped a Door was opened, for going up immediately to the *Choctaws*, the least polish'd, *i. e.* the least corrupted of all the *Indian Nations*. But upon my informing Mr. *Oglethorpe* of our Design, he objected, not only the Danger of being intercepted, or kill'd by the *French* there; but much more, the Inexpediency of leaving *Savannah*, destitute of a Minister. These Objections I related to our Brethren in the Evening, who were all of Opinion, "We ought not to go yet."

*Thurs. July 1.* The *Indians* had an Audience, and another on *Saturday*, when *Cbicali*, their Head Man, dined with Mr. *Oglethorpe*. After Dinner, I asked the Grey-headed old Man, "What he thought he was made for?" He said, "He that is above, knows what he made us for. We know nothing. We are in the Dark. But white Men know much. And yet White Men build great Houses, as if they were to live for ever. But White Men cannot live for ever. In a little Time, White Men will be Dust as well as I." I told him, "If Red Men will learn the Good Book, they may know as much as White Men. But neither We nor You can understand that Book, unless we are taught by him that is above: And he will not teach, unless you avoid, what you already know is not Good." He answered, "I believe that. He will not teach us, while our Hearts are not white. And our Men do what they know is not Good. They kill their own Children. And our Women do what they know is not Good. They kill the Child before it is born. Therefore, He that is above, does not send us the Good Book."

Hearing the Younger of the *Miss Beveys* was not well, I called upon them this Evening. I found, she had

had only the Prickly Heat, a sort of Rash, very common here in Summer. We soon fell into serious Conversation, after I had asked, "If they did not think they were too young, to trouble themselves with Religion yet? And, whether they might not defer it Ten or a Dozen Years?" To which one of them reply'd, "If it will be reasonable Ten Years hence, to be Religious, it is so now: I am not for deferring one Moment."

*Wed. July 7.* I called there again, being determined now to speak more closely. But meeting Company there, *Prudence* induced me to put it off, till another Opportunity.

*Thurs. 8.* Mr. O. being there, and casually speaking of sudden Death, Miss *Becky* said, "If it was the Will of God, I should chuse to die without a lingering Illness." Her Sister said, "Are you then always prepared to die?" She replied, "JESUS CHRIST is always prepared to help me. And little Strefs is to be laid on such a Preparation for Death, as is made in a Fit of Sicknefs."

*Saturd. July 10.* Just as they had done drinking Tea, Mrs. *Margaret* seeing her Colour change, asked, If she was well? She did not return any Answer; and Dr. *Talfer* soon after going by, she desired him to step in, and said, "Sir, My Sister, I fear is not well." He looked earnestly at her, felt her Pulse, and replied, "Well, Madam! Your Sister is dying." However he thought it not impossible, Bleeding might help. She bled about an Ounce, lean'd back and died.

As soon as I heard of it, I went to the House, and begg'd they would not lay her out immediately, there being a Possibility, at least, she might only be in a Swoon: Of which indeed there was some slight Hope, she not only being as warm as ever, but having a fresh Colour in her Cheeks, and a few Drops of Blood starting out, upon bending her Arm: But there was no Pulse and no Breath; so that having waited some Hours, we found her *Spirit* was indeed return'd to God that gave it.

I never saw so beautiful a Corps in my Life. Poor Comfort to its late Inhabitant! I was greatly surpriz'd at her Sister. There was in all her Behaviour, such an

inexpressible Mixture of Tenderness and Resignation. The first Time I spoke to her, she said, " All my Afflictions are nothing to this. I have lost not only a Sister, but a Friend. But it is the Will of God. I rely on Him; and doubt not but he will support me under it."

This Evening we had such a Storm of Thunder and Lightning, as I never saw before even in *Georgia*. This Voice of God too, told me I was not fit to die; since I was afraid, rather than desirous of it! O when shall I wish to be dissolved and to be with CHRIST! When I love him with all my Heart.

Almost the whole Town was the next Evening at the Funeral: Where many doubtless made a World of good Resolutions. O how little Trace of most of these will be left in the Morning! 'Tis a true Saying, " Hell is paved with good Intentions."

*Tuesd. July 20.* Five of the *Chicasaw* Indians (twenty of whom had been in *Savannah* several Days) came to see us, with Mr. *Andrews*, their Interpreter. They were all Warriors; Four of them Head Men. The two chief were *Paustoobee* and *Mingo Mattaw*. Our Conference was as follows:

Q. Do you believe, There is one Above, who is over all Things?

*Paustoobee* answered, We believe, there are Four Beloved Things above, The Clouds, the Sun, the Clear Sky, and He that lives in the Clear Sky.

Q. Do you believe, there is but One that lives in the Clear Sky?

A. We believe, there are Two with Him, Three in all.

Q. Do you think, He made the Sun, and the other Beloved Things?

A. We cannot tell. Who hath seen?

Q. Do you think, He made You?

A. We think, He made all Men at first.

Q. How did He make them at first?

A. Out of the Ground.

Q. Do you believe, He loves You?

A. I do not know. I cannot see him.

Q. But has He not often saved your Life?

A. He:

A. He has. Many Bullets have gone on this Side, and many on that Side, but he would never let them hurt me. And many Bullets have gone into these young Men; and yet they are alive?

Q. Then, cannot he save You from your Enemies now?

A. Yes, but we know not, if he will. We have now so many Enemies round about us, that I think of nothing but Death. And if I am to die, I shall die, and I will die like a Man. But if he will have me to live, I shall live. Though I had ever so many Enemies, He can destroy them All.

Q. How do you know that?

A. From what I have seen. When our Enemies came against us before, then the Beloved Clouds came for us. And often much Rain, and sometimes Hail has come upon them, and that in a very hot Day. And I saw, when many *French* and *Choctaws* and other Nations came against one of our Towns. And the Ground made a Noise under them, and the Beloved Ones in the Air behind them. And they were afraid, and went away, and left their Meat and Drink and their Guns. I tell no Lie. All these saw it too.

Q. Have you heard such Noises at other Times?

A. Yes, often: Before and after almost every Battle.

Q. What Sort of Noises were they?

A. Like the Noise of Drums and Guns and Shouting.

Q. Have you heard any such lately?

A. Yes: Four Days after our last Battle with the *French*.

Q. Then you heard nothing before it?

A. The Night before I dreamed I heard many Drums up there, and many Trumpets there, and much stamping of Feet and shouting. Till then I thought we should all die. But then I thought the Beloved Ones were come to help us. And the next Day I heard above a hundred Guns go off, before the Fight began. And I said, "When the Sun is there, the Beloved Ones will help us; and we shall conquer our Enemies." And we did so.

Q. Do you often think and talk of the Beloved Ones?

A. We

*A.* We think of them always, wherever we are. We talk of them and to them, at home and abroad ; in Peace, in War, before and after we fight ; and indeed whenever and wherever we meet together.

*Q.* Where do you think your Souls go after Death ?

*A.* We believe the Souls of Red Men walk up and down near the Place where they died, or where their Bodies lie. For we have often heard Cries and Noises near the Place where any Prisoners had been burnt.

*Q.* Where do the Souls of White Men go after Death ?

*A.* We cannot tell. We have not seen.

*Q.* Our Belief is, That the Souls of bad Men only walk up and down ; but the Souls of good Men go up.

*A.* I believe so too. But I told you the Talk of the Nation.

(*Mr. Andrews.* They said at the Burying, " They knew what you was doing. You was speaking to the Beloved Ones above to take up the Soul of the young Woman.")

*Q.* We have a Book that tells us many Things of the Beloved Ones above, Would you be glad to know them ?

*A.* We have no Time now, but to fight. If we should ever be at Peace, we should be glad to know ?

*Q.* Do you expect ever to know what the White Men know ?

(*Mr. Andrews.* They told Mr. O. They believe the Time will come, when the Red and White Men will be One )

*Q.* What do the *French* teach you ?

*A.* The *French Black \* Kings* never go out. We see you go about. We like that. That is good.

*Q.* How came your Nation by the Knowledge they have ?

*A.* As soon as ever the Ground was found, and fit to stand upon, it came to us, and has been with us ever since. But we are young Men. Our Old Men know more. But all of them do not know. There are but a few ; whom the Beloved One chuses from a Child,

\* So they call the Priests.

and is in them, and takes Care of them, and teaches them. They know these Things : And our Old Men practise ; therefore they know . But I do not practise . Therefore I know little .

*Mond. July 26.* My Brother and I set out for *Charles-Town*, in order to embark for *England*. But the Wind being contrary, we did not reach *Port-Royal*, 40 Miles from *Savannah*, till *Wednesday* Evening. The next Morning we left it. But the Wind was so high in the Afternoon, as we were crossing the Neck of *St. Helena's* Sound, that our oldest Sailor cry'd out, " Now every one must take Care for himself." I told him, " God would take Care for us all." Almost as soon as the Words were spoken, the Mast fell. I kept on the Edge of the Boat, to be clear of her when she sunk, (which we expected every Moment) though with little Prospect of swimming ashore, against such a Wind and Sea. But *How is it that thou hadst no Faith?* The Moment the Mast fell, two Men caught it and pulled it into the Boat; the other three rowed with all their Might, and God gave Command to the Wind and Seas, so that in an Hour we were safe on Land.

*Saturd. July 31.* We came to *Charles-Town*. The Church is of Brick, but plaistered over like Stone. I believe it would contain three or four Thousand Persons. About three Hundred were present at the Morning Service the next Day, (when Mr. *Garden* desired me to preach) about fifty at the Holy Communion. I was glad to see several Negroes at Church; one of whom told me, " She was there constantly; and that her old Mistress (now dead) had many Times instructed her in the Christian Religion." I asked her, " What Religion was?" She said, " She could not tell." I asked, " If she knew what a Soul was?" She answered, " No." I said, " Don't you know there is something in you, different from your Body? Something you can't see or feel?" She reply'd, " I never heard so much before" I added, " Do you think then, a Man dies altogether as a Horse dies?" She said, " Yes, to be sure" O God, where are thy tender Mercies? Are they not over all thy Works? When shall the Sun of Righteousness arise on these Outcasts of Men, with Healing in his Wings!

*Mond.*

*Mond. August 2.* I set out for the Lieutenant Governor's Seat, about thirty Miles from *Charles Town*, to deliver Mr. *Oglethorpe's* Letters. It stands very pleasantly, on a little Hill, with a Vale on either Side, in one of which is a thick Wood; the other is planted with Rice and *Indian Corn*. I designed to have gone back by Mr. *Skeene's*, who has about fifty Christian Negroes. But my Horse tiring, I was obliged to return the freight Way to *Charles-Town*.

I had sent the Boat we came in, back to *Savannah*, expecting a Passage thither myself in Col. *Bull's*. His not going so soon, I went to *Ashley-Ferry* on *Thursday*, intending to walk to *Port-Royal*. But Mr. *Belinger* not only provided me a Horse, but rode with me himself ten Miles, and sent his Son with me to *Cumbee-Ferry* twenty Miles farther; whence having hired Horses and a Guide, I came to *Beaufort* (on *Port-Royal*) the next Evening. We took Boat in the Morning; but the Wind being contrary, and very high, did not reach *Savannah* till *Sunday* in the Afternoon.

Finding Mr. *Oglethorpe* was gone, I stay'd only a Day at *Savannah*: And leaving Mr. *Ingham* and *Delamotte* there, set out on *Tuesday* Morning for *Frederica*. In walking to *Thunderbolt*, I was in so heavy a Shower, that all my Cloaths were as wet as if I had gone thro' the River. On which Occasion I cannot but observe that vulgar Error, concerning the Hurtfulness of the Rains and Dews of *America*. I have been throughly wet with these Rains more than once; yet without any Harm at all. And I have lain many Nights in the open Air, and received all the Dews that fell. And so I believe might any one, if his Constitution was not impaired by the Softness of a genteel Education.

At *Thunderbolt* we took Boat, and on *Friday Aug. 13.* came to *Frederica*, where I delivered Mr. O. the Letters, I had brought from *Carolina*. The next Day he set out for *Fort St. George*. From that Time I had less and less Prospect of doing good at *Frederica*; many there being extremely zealous, and indefatigably diligent to prevent it: And few of the rest daring to shew themselves of another Mind, for Fear of their Displeasure.

Sat.



Sat. 28. I set apart, (out of the Few we had) a few Books towards a Library at *Frederica*. In the Afternoon I walked to the Fort on the other Side of the Island. About Five we set out homeward. But my Guide not being perfect in the Way, we were soon lost in the Woods. We walked on however as well as we could, till between Nine and Ten, when being heartily tired, and throughly wet with Dew, we lay down and slept till Morning.

About Day-break, on *Sunday* the 29th, we set out again, endeavouring to walk streight forward, and soon after Sun-Rise found ourselves in the *Great Savannab* near *Frederica*. By this good Providence I was delivered from another Fear, That of lying in the Woods, which Experience shew'd was to one in tolerable Health a meer *Lion in the Way*.

*Thursd. Sept. 2.* I set out in a Sloop, and about Ten on *Sunday* Morning, came to *Skidoway*; which (after reading Prayers, and preaching to a small Congregation) I left and came to *Savannab* in the Evening.

*Mond. 13.* I began reading with Mr. *Delamotte*, Bp. *Beveridge's Pandectæ Canonum Conciliorum*. Nothing could so effectually have convinced us, That both Particular and *General Councils may err, and have erred: And that Things ordained by them as necessary to Salvation, have neither Strength nor Authority, unless they be taken out of Holy Scripture.*

*Mond. 20.* We ended (of which also I must confess, I once thought more highly than I ought to think) the Apostolical Canons; so called, as Bishop *Beveridge* observes, *because partly grounded upon, partly agreeing with, the Traditions delivered down from the Apostles.* But he observes farther, (in the 159th Page of his *Codex Canonum Ecclesie Primitivæ*: And why did he not observe it in the first Page of the Book?) *They contain the Discipline used in the Church at the Time when they were collected: not when the Council of Nice met; for then many Parts of it were useless and obsolete.*

*Tuesd. October 12.* We consider'd if any Thing could yet be done, for the poor People of *Frederica*. And I submitted to the Judgment of my Friends, which was, That

That I should take another Journey thither: Mr. *Ingham* undertaking to supply my Place at *Savannab*, for the Time I should stay there. I came thither on *Sat.* the 16th, and found few Things better than I expected. The Morning and Evening Prayers, which were read for a while after my leaving the Place, had been long discontinued, and from that Time every Thing grew worse and worse: Not many retaining any more of the Form than the Power of Godliness.

I was at first a little discouraged, but soon remembered the Word which cannot fail, *Greater is he that is in you than he that is in the World.* I cried to GOD to *Arise and maintain his own Cause:* And after the Evening Prayers were ended, invited a few to my House (as I did every Night while I stay'd at *Frederica*). I read to them one of the Exhortations of *Ephrem Syrus*, the most awakening Writer (I think) of all the Antients. We concluded our Reading and Conversation with a Psalm, and I trust, our GOD gave us his Blessing.

*Mond.* 18. Finding there were several *Germans* at *Frederica*, who not understanding the *English* Tongue, could not join in our Publick Service, I desired them to meet me at my House; which they did every Day at Noon from thence forward. We first sung a *German* Hymn, then I read a Chapter in the New Testament, then explained it to them as well as I could. After another Hymn we concluded with Prayer.

*Mond.* 25. I took Boat, and after a slow and dangerous Passage, came to *Savannab* on *Sunday* the 31st.

*Tuesd. Novem.* 23. Mr. *Oglethorpe* sailed for *England*, leaving Mr. *Ingham*, Mr. *Delamotte* and me at *Savannab*, but with less Prospect of preaching to the *Indians*, than we had the first Day we set Foot in *America*. Whenever I mentioned it, it was immediately replied, "You can't leave *Savannab* without a Minister." To this indeed my plain Answer was, I know not that I am under any Obligation to the contrary. I never promised to stay here one Month. I openly declared both *before, at, and ever since* my coming hither, That I neither would nor could take Charge of the *English* any longer than till I could go among the *Indians.*" If

it was said " But did not the Trustees of *Georgia* appoint you to be Minister of *Savannah* ?" I replied " They did ; but it was not done by my Solicitation : It was done without either my Desire or Knowledge. Therefore I cannot conceive that Appointment to lay me under any Obligation of continuing there, any longer than 'till a Door is opened to the Heathens : And this I expressly declared, at the Time I consented to accept of that Appointment." But tho' I had no other Obligation not to leave *Savannah* now, yet that of Love I could not break thro' : I could not resist the importunate Request of the more serious Parishioners, " To watch over their Souls yet a little longer, 'till some one came who might supply my Place." And this I the more willingly did, because the Time was not come to preach the Gospel of Peace to the Heathens ; all their Nations being in a Ferment ; and *Paustobee* and *Mingo Mattaw*, having told me, in Terms, in my own House, " Now our Enemies are all about us, and we can do nothing but fight : But if the Beloved ones should ever give us to be at Peace, then we would hear the *Great Word*."

*Thurs. Dec. 9.* Hearing of one dangerously ill, I went to her immediately : She told me, " That she had many Things to say : " But her Weakness prevented her saying them then ; and the next Day God required her Soul of her.

*Wed. 23.* Mr. *Delamotte* and I, with a Guide, set out to walk to the *Cowpen* ; when we had walked two or three Hours, our Guide told us plainly, " He did not know where we were." However, believing it could not be far off, we thought it best to go on. In an Hour or two we came to a *Cypress Swamp*, which lay directly across our Way : There was not Time to walk back to *Savannah* before Night ; so we walked thro' it, the Water being about Breast-high. By that Time we had gone a Mile beyond it, we were out of all Path ; and it being now past Sun-set, we sat down, intending to make a Fire, and to stay there 'till Morning ; but finding our Tinder wet, we were at a Stand ; I advised to walk on still ; but my Companions being faint and

wearry, were for lying down, which we accordingly did about Six o'Clock : The Ground was as wet as our Cloaths, which (it being a sharp Frost) were soon froze together ; however, I slept 'till Six in the Morning. There fell a heavy Dew in the Night, which covered us over as white as Snow. Within an Hour after Sunrise, we came to a Plantation, and in the Evening, without any Hurt, to *Savannah*.

*Tues.* 28. We set out by Land with a better Guide for *Frederica*. On *Wednesday* Evening we came to *Fort-Argyle*, on the Back of the River *Ogeechee*. The next Afternoon we crost *Cooanoochy River* in a small Canoo, our Horses swimming by the Side of it. We made a Fire on the Bank, and notwithstanding the Rain, slept quietly 'till the Morning.

*Sat. Jan. 1, 1737.* Our Provisions fell short, our Journey being longer than we expected : But having a little barbecued Bears-flesh (i. e. dried in the Sun) we boiled it, and found it wholesome Food. The next Day we reached *Darien*, the Settlement of the *Scotch Highlanders*, a sober, industrious, friendly, hospitable People ; whose Minister, Mr. *Mac-leod*, is a serious, resolute, and (I hope) a pious Man.

On *Monday* Evening we left *Darien*, and on *Wed. 5*, came to *Frederica*. Most here were as we expected, cold and heartless : We found not one who retained his first Love, O send forth thy Light and thy Truth, that they may guide them ! Let them not yet follow their own Imaginations !

After having *beaten the Air* in this unhappy Place for twenty Days, on *January 26*, I took my final Leave of *Frederica*. It was not any Apprehension of my own Danger (tho' my Life had been threatened many Times) but an utter Despair of doing Good there, which made me content with the Thought of seeing it no more.

In my Passage home, having procured a celebrated Book, the Works of *Nicholas Machiavel*, I set myself carefully to read and consider it. I began with a Prejudice in his Favour ; having been informed, he had often been misunderstood, and greatly misrepresented.

I weighed

I weighed the Sentiments that were less common ; transcribed the Passages wherein they were contained ; compared one Passage with another, and endeavoured to form a cool, impartial Judgment : And my cool Judgment is, That if all the other Doctrines of Devils which have been committed to Writing, since Letters were in the World, were collected together in one Volume, it would fall short of this : And, that should a Prince form himself by this Book, so calmy recommending Hypocrisy, Treachery, Lying, Robbery, Oppression, Adultery, Whoredom and Murder of all Kinds ; *Domitian* or *Nero* would be an Angel of Light, compared to that Man.

*Mond. Jan. 31.* We came to *Savannah*. *Tues. Feb. 1,* being the Anniversary Feast, on Account of the first Convoy's Landing in *Georgia*, we had a Sermon and the Holy Communion. *Thurs. 24.* It was agreed, Mr. *Ingham* should go for *England*, and endeavour to bring over (if it should please God) some of our Friends to strengthen our Hands in his Work. *Sat. 26.* He left *Savannah*.

By Mr. *Ingham* I writ to Dr. *Bray's* Associates, who had sent a Parochial Library to *Savannah*. It is expected of the Ministers who receive these, to send an Account to their Benefactors of the Method they use in catechizing the Children, and instructing the Youth of their respective Parishes. That Part of the Letter was as follows :

“ Our General Method is this : A young Gentleman  
 “ who came with me, teaches between Thirty and For-  
 “ ty Children to read, write, and cast Accounts. Be-  
 “ fore School in the Morning, and after School in the  
 “ Afternoon, he catechizes the Lowest Class, and en-  
 “ deavours to fix something of what was said, in their  
 “ Understandings as well as their Memories. In the  
 “ Evening he instructs the Larger Children. On *Sa-*  
 “ *turday* in the Afternoon I catechize them all. The  
 “ same I do on *Sunday* before the Evening Service.  
 “ And in the Church, immediately after the Second  
 “ Lesson, a select Number of them having repeated the  
 “ Catechism and been examined in some Part of it, I

“ endeavour to explain at large, and to enforce that Part, both on them and the Congregation.

“ Some Time after the Evening Service, as many of my Parishioners as desire it, meet at my House (as they do also on *Wednesday* Evening) and spend about an Hour in Prayer, Singing and mutual Exhortation. “ A smaller Number (mostly those who design to communicate the next Day) meet here on *Saturday* Evening: And a few of these come to me on the other Evenings, and pass Half an Hour in the same Employment.”

*Frid. March 4.* I writ the Trustees for *Georgia* an Account of our Year's Expence from *March 1, 1736*, to *March 1, 1737*. Which, deducting Extraordinary Expences (such as Repairing the Parsonage House, and Journeys to *Frederica*) amounted for Mr. *Delamotte* and me to 44*l.* 4*s.* 4*d.*

From the Directions I received from God this Day, touching an Affair of the greatest Importance, I could not but observe (as I had done many Times before) the entire Mistake of those, who assert, “ God will not answer your Prayer, unless your Heart be wholly resigned to his Will.” My Heart was not wholly resigned to his Will. Therefore, not daring to depend on my own Judgment, I cried the more earnestly to him, To supply what was wanting in me. And I know and am assured, He heard my Voice, and did send forth his Light and his Truth.

\* *Thurs. 24.* A Fire broke out in the House of *Robert Hows*, and in an Hour burnt it to the Ground. A Collection was made for him the next Day; and the Generality of the People shewed a surprizing Willingness, to give a Little out of their Little, for the Relief of a Necessity greater than their own.

About this Time Mr. *Lacy* of *Thunderbolt* called upon me; when observing him to be in a deep Sadness, I asked, What was the Reason of it? And a terrible one indeed he gave in the Relation following.

In 1733, *David Jones*, a Sadler, a middle-aged Man, who had for some Time before lived at *Nottingham*, being at *Bristol*, met a Person there; who after giving him

him some Account of *Georgia*, asked, Whether he would go thither? Adding, his Trade (that of a Sadler) was an exceeding good Trade there, upon which he might live, creditably and comfortably. He objected his Want of Money to pay his Passage, and buy some Tools which he should have need of. The Gentleman told him, He would supply him with That, and hire him a Shop when he came to *Georgia*, wherein he might follow his Business, and so repay him, as it suited his Convenience. Accordingly to *Georgia* they went; where soon after his Arrival, his Master (as he now stiled himself) sold him to Mr. *Lacy*, who set him to work with the rest of his Servants in clearing Land. He commonly appeared much more thoughtful than the rest, often stealing into the Woods alone. He was now sent to do some Work on an Island, three or four Miles from Mr. *Lacy's* great Plantation. Thence he desired the other Servants to return without him, saying, *He would stay and kill a Deer.* This was on *Saturday*. On *Monday* they found him on the Shore, with his Gun by him, and the Fore-part of his Head shot to Pieces. In his Pocket was a Paper Book, all the Leaves thereof were fair, except one, on which ten or twelve Verses were written; two of which were these, (which I transcribed thence, from his own Hand Writing)

*Death could not a more sad Retinue find;  
Sickness and Pain before, and Darknes all behind!*

*Sund. April 3.* And every Day in this Great and Holy Week, we had a Sermon and the Holy Communion.

*Mond. 4.* I began learning *Spanish*, in order to converse with my *Jewish* Parishioners: Some of whom seem nearer the Mind that was in CHRIST, than many of those who call him LORD.

*Tues. 12.* Being determined, if possible, to put a Stop to the Proceedings of one in *Carolina*, who had married several of my Parishioners without either Banns or Licence, and declared, "He would do so still:" I set out in a Sloop for *Charles-Town*. I landed there on *Thursday*, and related the Case to Mr. *Garden*, the Bp.

of London's Commissary, "who assured me, "He would take Care no such Irregularity should be committed for the future."

*Sund. 17.* Mr. Garden (to whom I must ever acknowledge myself indebted for many kind and generous Offices) desiring me to preach, I did so, on those Words of the Epistle for the Day, *Whatsoever is born of GOD, overcometh the World.* To that plain Account of the Christian State which these Words naturally led me to give, a Man of Education and Character seriously objected (what is indeed a great Truth) "*Why if this be Christianity, a Christian must have more Courage than Alexander the Great.*"

*Thursd. 19* We left *Charles Town*; but meeting with stormy and contrary Winds, after losing our Anchor, and beating out at Sea all Night, on *Thursd. 21*, we with some Difficulty got back into *Charles-Town Harbour*.

*Frid. 22.* It being the Time of their Annual Visitation, I had the Pleasure of meeting with the Clergy of *South-Carolina*: Among whom in the Afternoon there was such a Conversation for several Hours, on "CHRIST Our Righteousness," as I had not heard at any Visitation in *England*, or hardly on any other Occasion.

*Sat. 23.* Mentioning to Mr. *Thompson*, Minister of *St. Bartholomew's*, near *Ponpon*, my being disappointed of a Passage home by Water, he offered me one of his Horses, if I would go by Land, which I gladly accepted of. He went with me twenty Miles, and sent his Servant to guide me the other twenty to his House. Finding a young Negroe there, who seemed more sensible than the rest, I asked her how long she had been in *Carolina*? She said, two or three Years; but that she was born in *Barbadoes*, and had lived there in a Minister's Family from a Child, I asked, Whether she went to Church there? She said, Yes, every *Sunday*,—to carry my Mistress's Children. I asked what she had learned at Church? She said, *Nothing*: I heard a deal; but did not understand it. But what did your Master teach you at Home? *Nothing*. Nor your Mistress? *No*. I asked, "But don't you know, that your Hands and Feet, and this you call your Body, will turn to Dust in



in a little Time? She answered, *Yes*. But there is something in you that will not turn to Dust, and this is what they call your Soul. Indeed, you can't see your Soul, tho' it is within you, as you can't see the Wind, tho' it is all about you. But if you had not a Soul in you, you could no more see, or hear, or feel, than this Table can. What do you think will become of your Soul, when your Body turns to Dust? *I don't know*. Why, it will go out of your Body, and go up there, above the Sky, and live always. *GOD* lives there. Do you know who *GOD* is? *No*. You can't see him, any more than you can see your own Soul. It is He that made you and me, and all Men and Women, and all Beasts and Birds, and all the World. It is He that makes the Sun shine, and Rain fall, and Corn and Fruits to grow out of the Ground. He makes all these for us. But why do you think he made us, what did He make you and me for? *I can't tell*. He made you to live with Himself above the Sky. And so you will, in a little Time,——if you are good. If you are good, when your Body dies, your Soul will go up, and want nothing, and have whatever you can desire. No one will beat or hurt you there. You will never be sick. You will never be sorry any more, nor afraid of any Thing. I can't tell you, I don't know how happy you will be: For you will be with *GOD*.

The Attention with which this poor Creature listened to Instruction is inexpressible. The next Day she remembered all, readily answered every Question; and said, *She would ask him that made her, to shew her how to be Good*.

*Sund. 24.* I preached twice at *Ponpon* Chappel, on the 13th Chapter of the 1st Epistle to the *Corinthians*. O how will even those Men of *Carolina*, who come eight, ten, or twelve Miles to hear the Gospel, rise in Judgment against those who hear it not, when it is preached at their own Doors!

*Wed. 27.* I came to Mr. *Belinger's* Plantation at *Chulifinny*, where the Rain kept me 'till *Friday*. Here I met with an half-*Indian*, (one that had an *Indian* Mother, and a *Spanish* Father) and several Negroes,  
who

who were very desirous of Instruction. One of them said, "When I was at *Ashley-Ferry*, I went to Church every *Sunday*. But here we are buried in the Woods. Tho' if there was any Church within five or six Miles, I am so lame, I can't walk, but I would crawl thither."

Mr. *Belinger* sent a Negroe-Lad with me to *Purrysburg*, or rather to the poor Remains of it. O how hath GOD stretched over this Place *the Lines of Confusion, and the Stones of Emptiness!* Alas for those whose Lives were here vilely cast away, thro' Oppression, thro' divers Plagues and Troubles! O Earth! How long wilt Thou hide their Blood! How long wilt Thou cover thy Slain?

This Lad too I found both very desirous and very capable of Instruction. And perhaps one of the easiest and shortest Ways, to instruct the *American* Negroes in Christianity, would be first to enquire after and find out, some of the most serious of the Planters. Then having inquired of them, which of their Slaves *were best inclined* and understood *English*, to go to them from Plantation to Plantation, staying as long as appeared necessary at each. Three or four Gentlemen in *Carolina* I have been with, that would be sincerely glad of such an Assistant; who might pursue his Work with no more Hindrances than must every where attend the Preaching of the Gospel.

*Satur. 30.* I came to *Savannah*, and found my little Flock in a better State than I could have expected: GOD having been pleased greatly to bless the Endeavours of my Fellow-Labourer, while I was absent from them.

*Wed. May 18.* I discovered the first Convert to Deism that (I believe) has been made here. He was one that for some Time had been zealously and exemplarily religious. But indulging himself in *harmless* Company, he first made Shipwreck of his Zeal, and then of his Faith. I have since found several others that have been attacked. They have as yet maintained their Ground. But I doubt the Devil's Apostles are too industrious to let them long halt between two Opinions.

*Wednes. 25.* I was sent for by one who had been several Years of the Church of *Rome*; But was now deeply

deeply convinced (as were several others) by what I had occasionally preached, of the grievous Errors that Church is in, and the great Danger of continuing a Member of it. Upon this Occasion I could not but reflect on the many Advices I had received, To beware of the Increase of Popery : But not one (that I remember) to beware of the Increase of Infidelity. This was quite surprizing, when I considered, 1. That in every Place where I have yet been, the Number of the Converts to Popery bore no Proportion to the Number of the Converts to Infidelity. 2. That as bad a Religion as Popery is, no Religion is still worse ; a baptized Infidel being always found upon the Trial, two-fold worse than even a bigotted Papist. 3. That as dangerous a State as a Papist is in, with Regard to Eternity, a Deist is in a yet more dangerous State, if he be not (without Repentance) an assured Heir of Damnation. And lastly, That as hard as it is to recover a Papist, it is still harder to recover an Infidel : I myself having known many Papists, but never one Deist re-converted.

May 29 Being *Whitsunday*, four of our Scholars, after having been instructed daily for several Weeks, were at their earnest and repeated Desire, admitted to the LORD's Table. I trust their Zeal hath stirred up many, to remember their Creator in the Days of their Youth, and to redeem the Time, even in the midst of an Evil and adulterous Generation.

Indeed about this Time we observed the Spirit of GOD, to move upon the Minds of many of the Children. They began more carefully to attend to the Things that were spoken both at home and at Church, and a remarkable Seriousness appeared in their whole Behaviour and Conversation. Who knows but some of them may grow up, to the Measure of the Stature of the Fulness of CHRIST ?

June 25. Mr. *Causon* (the Store-keeper and Chief Magistrate of *Savannah*) was seized with a slow Fever. I attended him every Day (as I did any of my Parishioners, who were in any painful or dangerous Illness) and had a good Hope from the Thankfulness he shewed, that my Labour was not in vain.

*Sund.*

*Sund. July 3.* Immediately after the Holy Communion, I mentioned to Mrs. *Williamson* (Mr. *Causton's* Niece) some Things which I thought reproveable in her Behaviour. At this she appeared extremely angry, said, *She did not expect such Usage from me*; and at the Turn of the Street (thro' which we were walking home) went abruptly away. The next Day Mrs. *Causton* endeavoured to excuse her, told me, She was exceedingly grieved for what had past the Day before, and desired me to tell her in Writing what I disliked; which I accordingly did the Day following.

But first, I sent Mr. *Causton* the following Note :

Sir,

“ To this Hour, you have shewn yourself my Friend :  
 “ I ever have and ever shall acknowledge it. And it  
 “ is my earnest Desire, that he who hath hitherto given  
 “ me this Blessing would continue it still.

“ But this cannot be, unless you will allow me one  
 “ Request, which is not so easy an one as it appears,  
 “ Don't condemn me for doing in the Execution of my  
 “ Office, what I think is my Duty to do.

“ If you can prevail upon yourself to allow me this,  
 “ even when I act without Respect of Persons, I am  
 “ persuaded there will never be, at least not long, any  
 “ Misunderstanding between us. For even those who  
 “ seek it, shall I trust, find no Occasion against me,  
 “ except it be concerning the Law of my GOD.”

July 5, 1737.

I am, &c.

*Wednes. 6.* Mr. *Causton* came to my House, with Mr. *Bailiff Parker*, and Mr. *Recorder*; and warmly asked, “ How could you possibly think I should condemn you, for executing any Part of your Office ?” I said short, “ Sir, what if I should think it the Duty of my Office, to repel one of your Family from the Holy Communion ?” He replied, “ If you repel me or my Wife, I shall require a legal Reason. But I shall trouble myself about none else. Let them look to themselves.”

*Sat. 9.* Meeting with a *Frenchman* of *New Orleans* on the *Mississippi*, who had lived several Months among  
 the

the *Chicasaws*, he gave us a full and particular Account of many Things which had been variously related. And hence we could not but remark, What is the Religion of Nature, properly so called; or, That Religion which flows from Natural Reason, unassisted by Revelation. And that, even in those who have the Knowledge of many Truths; and who converse with their Beloved Ones Day and Night. But too plainly does it appear by the Fruits, *That the Gods of these Heathens too are but Devils.*

The Substance of his Account was this: Some Years past the *Chicasaws* and *French* were Friends. The *French* were then mingled with the *Nautchee* Indians, whom they used as Slaves; 'till the *Nautchees* made a general Rising, and took many of the *French* Prisoners. But soon after, a *French* Army set upon them, killed many and carried away the rest. Among those that were killed were some *Chicasaws*, whose Death the *Chicasaw* Nation resented: And soon after as a *French* Boat was going thro' their Country, they fired into it, and killed all the Men but two. The *French* resolved on Revenge, and Orders were given for many *Indians* and several Parties of White Men, to rendezvous on the 26th of *March*, 1736, near one of the *Chicasaw* Towns. The first Party, consisting of fifty Men, came thither some Days before the Time. They staid there 'till the 24th, but none came to join them. On the 25th, they were attacked by two hundred *Chicasaws*. The *French* attempted to force their Way thro' them. Five or six and twenty did so; the rest were taken Prisoners. The Prisoners were sent two or three to a Town to be burnt. Only the Commanding Officer and one or two more were put to Death on the Place of the Engagement."

"I (said he) and one more, were saved by the Warrior who took us. The Manner of burning the rest was, Holding lighted Canes to their Arms and Legs and several Parts of their Bodies for some Time, and then for a while taking them away. They likewise stuck burning Pieces of Wood into their Flesh all round, in which Condition they kept them from Morning till Evening. But they commonly beat them before they burn them.

I saw

I saw the Priest that was with us carried to be burnt ; and from Head to Foot, he was as black as your Coat with the Blows which they had given him."

I asked him, " What was their Manner of Life ? " He said, " They do nothing but eat and drink and smoak from Morning 'till Night, and in a Manner from Night 'till Morning. For they rise at any Hour of the Night when they wake ; and after eating and drinking as much as they can, go to sleep again." See *The Religion of Nature truly Delineated!*

*Saturday* 23. Reflecting on the State I was now in, I could not but observe in a Letter to a Friend " How to attain to the being crucified with CHRIST, I find not, being in a Condition I neither desired, nor expected in *America*, in Ease and Honour and Abundance. A strange School for him who has but One Business, *Γυμνάζειν ἑαυτὸν πρὸς εὐσεβείαν.* \*

*Wednes.* 27. I rejoiced to meet once more with that Good Soldier of *Jesus Christ*, *August Spangenberg* : With whom on *Monday August* 1. I began my long intended Journey to *Ebenezer*. In the way I told him, " The Calm we had so long enjoyed, was now drawing to an End : That I hoped he would shortly see I was not (as some had told him) a Respector of Persons ; but was determined (God being my Helper) to behave indifferently to all, Rich or Poor, Friends or Enemies." I then asked his Advice as to the Difficulty I foresaw, and resolved, by God's Grace to follow it.

In the Evening we came to *New Ebenezer*, where the poor, *Saltzburghers* are settled. The Industry of this People is quite surprizing. Their Sixty Huts are neatly and regularly built ; and all the little Spots of Ground between them, improved to the best Advantage. One Side of the Town, is a Field of *Indian Corn* ; on the other are the Plantations of several Private Persons : All which together one would scarce think it possible for a Handful of People to have done in one Year.

*Wednes.* 3. We returned to *Savannah*. *Sund.* 7. I repelled Mrs. *Williamson* from the Holy Communion. And *Mond.* 8. Mr. Recorder of *Savannah*, issued out the Warrant following :

*Georgia,*

\* *To exercise himself unto Godliness.*

## Georgia. Savannah ff.

To all Constables, Tythingmen and others whom These may concern :

“ You and each of you are hereby required, to take  
“ the Body of *John Wesley*, Clerk :

“ And bring him before one of the Bailiffs of the said  
“ Town, to answer the Complaint of *William William-*  
“ *son* and *Sophia* his Wife, for defaming the said *So-*  
“ *phia*, and refusing to administer to her the Sacrament  
“ of the LORD’s Supper, in a Publick Congregation,  
“ without Cause ; by which the said *William William-*  
“ *son* is damaged One Thousand Pound Sterling. And  
“ for so doing, this is your Warrant, certifying what  
“ you are to do in the Premisses. Given under my Hand  
“ and Seal the 8th Day of *Aug. Anno Dom. 1737.*”

*Tho. Christie.*

*Tue/d. 9.* Mr. *Jones* the Constable served the Warrant, and carried me before Mr. Bailiff *Parker* and Mr. Recorder. My Answer to them was, That “ The giving or refusing the LORD’s Supper, being a Matter purely Ecclesiastical, I could not acknowledge their Power, to interrogate me upon it.” Mr. *Parker* told me, “ However, you must appear at the next Court holden for *Savannah.*” Mr. *Williamson* (who stood by) said, “ Gentlemen, I desire Mr. *Wesley* may give Bail for his Appearance.” But Mr. *Parker* immediately replied, *Sir, Mr. Wesley’s Word is sufficient.*

*Wedn. 10.* Mr. *Caufton* (from a just Regard, as his Letter expressed it, to the Friendship which had subsisted between us, ’till this Affair) required me, To give the Reasons in the Court-House, why I repelled Mrs. *Williamson* from the Holy Communion? I answered, “ I apprehend many ill Consequences may arise from so doing. Let the Cause be laid before the Trustees.”

*Thurs/d. 11.* Mr. *Caufton* came to my House, and among many other sharp Words said, “ Make an End of this Matter, Thou hadst best. My Niece to be used

thus ! I have drawn the Sword, and I will never sheath it, till I have Satisfaction."

Soon after he added, " Give the Reasons of your repelling her, before the whole Congregation." I answered, " Sir, If you insist upon it, I will ; and so you may be pleased to tell her." He said " Write to her, and tell her so yourself." I said, *I will* ; and after he went, I wrote as follows.

To Mrs. Sophia Williamfon.

" At Mr. *Causton's* Request, I write once more. The Rules whereby I proceed are these :

" *So many as intend to be Partakers of the Holy Communion, shall signify their Names to the Curate, at least some Time the Day before.* This you did not do.

" *And if any of these—have done any Wrong to his Neighbours by Word or Deed, so that the Congregation be thereby offended, the Curate——shall advertise him that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented.*

" If you offer yourself at the Lord's Table on Sunday, I will advertise you (as I have done more than once) wherein you *have done Wrong.* And when you have *openly declared yourself to have truly repented,* I will administer to you the Mysteries of GOD."

Aug. 11. 1737.

John Wesley.

Mr. *Delamotte* carrying this, Mr. *Causton* said, among many other warm Sayings, " I am the Person that am injured. The Affront is offered to me ; and I will espouse the Cause of my Niece. I am ill used ; and I will have Satisfaction, if it be to be had in the World."

Which way this Satisfaction was to be had, I did not yet conceive. But on *Friday* and *Saturday* it began to appear ; Mr. *Causton* declaring to many Persons, That Mr. Wesley had repelled *Sophy* from the Holy Communion, purely out of Revenge ; because he had made Proposals of Marriage to her, which she rejected, and married Mr. Williamfon. I could



I could not but observe the gracious Providence of God, in the Course of Lessons all this Week. On *Monday Evening* God spake to us in these Words. *Call to Remembrance the former Days, in which you endured a great Fight of Afflictions: Partly whilst ye were made a Gazing Stock, both by Reproaches and Afflictions, and partly whilst ye became Companions of them that were so used.*—*Cast not away therefore your Confidence, which hath great Recompence of Reward. For ye have Need of Patience, that after ye have done the Will of GOD, ye might receive the Promise.*

The *Evening Lesson* on *Tuesday*, was the 11th of the *Hebrews*; in reading which I was more particularly encouraged by His Example, who chose rather to suffer *Affliction with the People of GOD, than to enjoy the Pleasures of Sin for a Season: Esteeming the Reproach of Christ greater Riches than the Treasures of Egypt.*

The *Lesson* on *Wednesday* began with these Words, *Wherefore seeing we are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight—and run with Patience the Race that is set before us: Looking unto Jesus the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the Right Hand of the Throne of GOD.*

In the *Thursday Lesson* were these comfortable Words, *I will never leave Thee nor forsake Thee. So that we may boldly say, the Lord is my Helper, and I will not fear what Man shall do unto me.*

The Words of *St. James*, read on *Friday* were, *Blessed is the Man that endureth Temptation: And those on Saturday, My Brethren, Have not the Faith of our Lord Jesus Christ—with Respect of Persons.*

I was only afraid, lest those who were weak, should be turned out of the Way, at least, so far as to forsake the *Publick assembling of themselves together.* But I feared where no fear was. GOD took Care of this also. So that on *Sunday 14.* more were present at the *Morning Prayers*, than had been for some Months before. Many of them observed those Words in the *First Lesson, Set Naboth on high among the People; and set Two*

*Men, Sons of Belial, before him, to bear Witness against him."*

*Tuesd. 16.* Mrs. *Williamson* swore to and signed an Affidavit, insinuating much more than it asserted: But asserting, "That Mr. *Wesley* had many Times proposed Marriage to her, all which Proposals she had rejected." Of this I desired a Copy: Mr. *Causon* replied, "Sir, You may have one from any of the News Papers in *America*."

On *Thursday* or *Friday* was delivered out a List of Twenty-Six Men, who were to meet as a Grand Jury, on *Monday* the 22d. But this List was called in the next Day, and Twenty-Four Names added to it. Of this Grand Jury (Forty-Four of whom only met) One was a *Frenchman*, who did not understand *English*, One a *Papist*, One a *profest Infidel*, Three *Baptists*, Sixteen or Seventeen others, *Dissenters*, and several others who had Personal Quarrels against me, and had openly vowed Revenge.

To *this* Grand Jury, on *Monday* the 22d, Mr. *Causon* gave a long and earnest Charge, *To beware of Spiritual Tyranny, and to oppose the New, Illegal Authority which was usurped over their Consciences.* Then Mrs. *Williamson's* Affidavit was read: After which Mr. *Causon* delivered to the Grand Jury, a Paper intitled

"A List of Grievances, presented by the Grand Jury  
for *Sanannah*, this Day of *Aug.* 1737."

This the Majority of the Grand Jury altered in some Particulars, and on *Thursd. Sep. 1.* delivered it again to the Court, under the Form of two Presentments, containing Ten Bills, which were then read to the People.

Herein they asserted, upon Oath, "That *John Wesley*, Clerk, had broken the *Laws of the Realm*, contrary to the Peace of our Sovereign Lord the King his Crown and Dignity.

"1. By speaking and writing to Mrs. *Williamson*, against her Husband's Consent:

"2. By repelling her from the Holy Communion:

"3. By not declaring his Adherence to the Church of *England*:

"4. By

“ 4. By dividing the Morning Service on *Sundays* :

“ 5. By refusing to baptize Mr. *Parker's* Child otherwise than by Dipping, except the Parents would certify it was Weak, and not able to bear it :

“ 6. By repelling *Wm. Gough* from the Holy Communion :

“ 7. By refusing to read the Burial-Service over the Body of *Nathaniel Polhill* :

“ 8. By calling himself *Ordinary of Savannah* :

“ 9. By refusing to receive *Wm. Aglionby* as a Godfather, only because he was not a Communicant :

“ 10. By refusing *Jacob Matthews* for the same Reason : and baptizing an *Indian Trader's* Child with only “ Two Sponsors.” (This, I own, was wrong ; for I ought, at all Hazards, to have refused baptizing it 'till he had procured a Third.)

*Frid. 2.* Was the Third Court, at which I appeared, since my being carried before Mr. *P.* and the Recorder.

I now moved for an immediate Hearing on the First Bill, being the only one of a Civil Nature : But it was refused. I made the same Motion in the Afternoon ; but was put off 'till the next Court Day.

On the next Court Day I appeared again ; as also at the Two Courts following : But could not be heard, *because* (the Judge said) *Mr. Williamson was gone out of Town.*

The Sense of the Minority of the Grand Jurors themselves (for they were by no Means unanimous) concerning these Presentments, may appear from the following Paper, which they transmitted to the Trustees.

*To the Honourable the Trustees for Georgia.*

“ Whereas Two Presentments have been made, the “ one of *August 23*, the other of *August 31*, by the “ Grand Jury for the Town and County of *Savannah* “ in *Georgia*, against *John Wesley*, Clerk.

“ We whose Names are underwritten, being Members “ of the said Grand Jury, do humbly beg Leave to signify our Dislike of the said Presentments ; being by many and divers Circumstances thro'ly perswaded in our-

“ selves, That the whole Charge against Mr. *Wesley*, is  
 “ an Artifice of Mr. *Causton*'s, designed rather to blacken  
 “ the Character of Mr. *Wesley*, than to free the Colony  
 “ from Religious Tyranny, as he was pleased in his  
 “ Charge to us to term it. But as these Circumstances  
 “ will be too tedious to trouble your Honours with, we  
 “ shall only beg Leave to give the Reasons of our Dissent  
 “ from the Particular Bills.

“ With regard to the First Bill, we do not apprehend,  
 “ That Mr. *Wesley* acted against any Law, by Writing  
 “ or Speaking to Mrs. *Williamson*, since it does not ap-  
 “ pear to us, That the said Mr. *Wesley* has either spoke in  
 “ private, or wrote to, the said Mrs. *Williamson*, since  
 “ March 12, [the Day of her Marriage,] except one  
 “ Letter of July the 5th, which he wrote at the Request of  
 “ her Aunt, as a Pastor to exhort and reprove her.

“ The Second we do not apprehend to be a true  
 “ Bill, because we humbly conceive Mr. *Wesley* did  
 “ dot assume to himself any Authority contrary to Law:  
 “ For we understand, Every Person intending to commu-  
 “ nicate, should “ signify his Name to the Curate, at least  
 “ some Time the Day before,” which Mrs. *Williamson*  
 “ did not do; altho' Mr. *Wesley* had often in full Con-  
 “ gregation declared, He did insist on a Compliance  
 “ with that Rubrick, and had before repelled divers Per-  
 “ sons, for Noncompliance therewith.

“ The Third we do not think a true Bill, because se-  
 “ veral of Us have been his Hearers, when he has de-  
 “ clared his Adherence to the *Church of England*, in a  
 “ stronger Manner than by a formal Declaration; by  
 “ explaining and defending the *Apostles*, the *Nicene* and  
 “ the *Athanasian Creeds*, the *Thirty-nine Articles*, the  
 “ whole *Book of Common-Prayer*, and the *Homilies* of the  
 “ said Church: And because we think a formal Decla-  
 “ ration is not required, but from those who have re-  
 “ ceived Institution and Induction.

“ The Fact alledged in the Fourth Bill we cannot ap-  
 “ prehend to be contrary to any Law in being.

“ The Fifth we do not think a true Bill, because we  
 “ conceive Mr. *Wesley* is justified by the Rubrick, viz.  
 “ If

“ If they (the Parents) certify that the Child is weak, it shall suffice to pour Water upon it.” Intimating (as we humbly suppose) it shall not suffice, if they do not certify.

“ The Sixth cannot be a true Bill, because the said *William Gough*, being one of our Members, was surprized to hear himself named, without his Knowledge or Privity; and did publickly declare, *It was no Grievance to him, because the said John Wesley, had given him Reasons with which he was satisfied.*

“ The Seventh we do not apprehend to be a true Bill, for *Nathaniel Polhill* was an *Anabaptist*, and desired in his Life-time, That he might not be interred with the Office of the *Church of England*. And farther, we have good Reason to believe, That *Mr. Wesley* was at *Frederica*, or on his Return thence, when *Polhill* was buried.

“ As to the Eighth Bill we are in doubt, as not well knowing the Meaning of the Word *Ordinary*. But for the Ninth and Tenth, we think *Mr. Wesley* is sufficiently justified by the Canons of the Church; which forbid any Person to be admitted Godfather or Godmother to any Child, before the said Person has received the Holy Communion; whereas *William Aglionby* and *Jacob Matthews*, had never certified *Mr. Wesley*, That they had received it.”

This was signed by Twelve of the Grand Jurors, of whom three were Constables, and six more, Tythingmen: Who consequently would have made a Majority, had the Jury consisted, as it regularly should have done, of only fifteen Members, viz. the four Constables and eleven Tythingmen.

*Friday, Sept. 30.* Having ended the Homilies, I began reading *Dr. Rogers's* eight Sermons to the Congregation: Hoping they might be a timely Antidote against the Poison of Infidelity, which was now with great Industry propagated among us.

*October* the 7th I consulted my Friends, whether God did not call me, to return to *England*? The Reason for which I left it had now no Force; there being no Possibility as yet of instructing the *Indians*: Neither had

had I as yet found or heard of any *Indians* on the Continent of *America*, who had the least Desire of being instructed. And as to *Savannah*, having never engaged myself, either by Word or Letter, to stay there a Day longer than I should judge convenient, nor ever take Charge of the People any otherwise, than as in my Passage to the Heathens, I looked upon myself to be fully discharged therefrom, by the vacating of that Design. Besides, there was a Probability of doing more Service to that unhappy People, in *England*, than I could do in *Georgia*, by representing without Fear or Favour to the Trustees, the real State the Colony was in. After deeply considering these Things, they were unanimous, *That I ought to go: But not yet.* So I laid the Thoughts of it aside for the present: Being persuaded, that when the Time was come, God would *make the Way plain before my Face.*

*Sat. Oct. 15.* Being at *Highbate*, a Village five Miles from *Savannah*, consisting of (all but one) *French* Families, who, I found, knew but little of the *English* Tongue, I offered to read Prayers there in *French*, every *Saturday* in the Afternoon. They embraced the Offer gladly. On *Saturday* the 22d I read Prayers in *German* likewise, to the *German* Villagers of *Hampstead*: And so continued to do, once a Week. We began the Service (both at *Highbate* and *Hampstead*) with singing a Psalm. Then I read and explained a Chapter in the *French* or *German* Testament, and concluded with Prayers and another Psalm.

*Sat. Oct. 9.* Some of the *French* of *Savannah* were present at the Prayers at *Highbate*. The next Day I received a Message from them all, "That as I read Prayers to the *French* of *Highbate*, who were but few, they hoped I would do the same to those of *Savannah*, where there was a large Number who did not understand *English*." *Sund. 30,* I began so to do: And now I had full Employment for that Holy Day. The first *English* Prayers lasted from Five 'till Half an Hour past Six. The *Italian* (which I read to a few *Vaudois*) began at Nine. The Second Service for the *English* (including the Sermon and the Holy Communion) continued from

from Half an Hour past Ten, 'till about Half an Hour past Twelve. The *French* Service began at One. At Two I catechised the Children. About Three began the *English* Service. After this was ended, I had the Happiness of joining with as many as my largest Room would hold, in Reading, Prayer, and singing Praise. And about Six the Service of the *Moravians*, so called, began: At which I was glad to be present, not as a Teacher, but a Learner.

*Thursd. Nov. 3.* I appeared again, at the Court holden on that Day: And again, at the Court held, *Tuesday, Nov. 22.* On which Day Mr. *Causton* desired to speak with me. He then read me some Affidavits which had been made, *September 15,* last past: In one of which it was affirmed, "That I then abused Mr. *Causton* in his own House, calling him Liar, Villain, and so on." It was now likewise repeated before several Persons, (which indeed I had forgot) "That I had been reprimanded at the last Court, for an Enemy to, and Hinderer of, the Publick Peace."

I again consulted my Friends, who agreed with me, That the Time we looked for was now come. And the next Morning calling on Mr. *Causton*, I told him, "I designed to set out for *England* immediately." I set up an Advertisement in the Great Square to the same Effect, and quietly prepared for my Journey.

*Friday, Dec. 2.* I proposed to set out for *Carolina* about Noon, the Tide then serving. But about Ten the Magistrates sent for me, and told me, "I must not go out of the Province; for I had not answered the Allegations laid against me." I replied, *I have appeared at six or seven Courts successively, in order to answer them. But I was not suffered so to do, when I desired it Time after Time.*" Then they said, "However, I must not go, unless I would give Security to answer those Allegations at their Court." I asked, "What Security?" After consulting together about two Hours, the Recorder shewed me a kind of Bond, engaging me, under a Penalty of fifty Pounds, to appear at their Court, when I should be required. He added, *But Mr. Williamson too has desired of us, that you should give Bail to answer*

*swer his Action.* I then told him plainly, *Sir, You use me very ill, and so you do the Trustees. I will give neither any Bond, nor any Bail at all. You know your Business, and I know mine.*

In the Afternoon the Magistrates published an Order, requiring all the Officers and Centinels, to prevent my going out of the Province; and forbidding any Person to assist me so to do. Being now only a Prisoner at large, in a Place where I knew by Experience, every Day would give fresh Opportunity, to procure Evidence of Words I never said, and Actions I never did; I saw clearly the Hour was come for leaving this Place: And as soon as Evening Prayers were over, about Eight o'Clock, the Tide then serving, I shook off the Dust of my Feet, and left *Georgia*, after having preached the Gospel there (not as I ought, but as I was able) one Year, and nearly, Nine Months.

During this Time I had frequent Opportunities of making many Observations and Enquiries, concerning the Real State of this Province, (which has been so variously represented) the *English* Settlements therein, and the *Indians* that have Intercourse with them. These I minut-ed down from Time to Time; a small Extract of which I have subjoined.

1. *Georgia* lies in the 30 and 31<sup>st</sup> Degree of North Latitude. The Air is generally clear, the Rains being much shorter, as well as heavier, than in *England*. The Dews are very great. Thunder and Lightning are expected almost every Day, in *May, June, July, and August*. They are very Terrible, especially to a Stranger. During those Months, from Ten in the Morning to Four in the Afternoon, the Sun is extremely scorching. But the Sea-Breeze generally blows, from Ten till Three or Four. The Winter is nearly of the same Length as in *England*. But the Mid-Day Sun is always warm, even when the Mornings and Evenings are very sharp, and the Nights piercing cold.

2. The Land is of four Sorts, Pine-barren, Oakland, Swamp and Marsh. The Pine-Land is of far the greatest Extent, especially near the Sea-Coasts. The Soil of this, is a dry, whitish Sand, producing Shrubs of several Sorts,  
and



and between them a spiry, coarse Grass, which Cattle do not love to feed on. But here and there is a little of a better Kind, especially in the *Savannahs* (so they call the low, watry Meadows, which are usually intermixt with Pine-Lands). It bears naturally two Sorts of Fruit, Hurtle-Berries (much like those in *England*) and *Chincopin*-Nuts; a dry, harsh Nut, about the Size of a small Acorn. A laborious Man may in one Year clear and plant four or five Acres of this Land: It will produce the first Year, from two to four Bushels of *Indian Corn*, and from four to eight of *Indian Pease per Acre*. The second Year it usually bears half as much; the Third, less; the Fourth, nothing.

3. Vines, Mulberries and Peach-Trees it bears well. The White Mulberry is not good to eat. The Black is about the Size of a Blackberry, and has much the same Flavour. In fresh Pine-Land, *Indian Potatoes* grow well (which are more luscious and larger than the *Irisb.*) And so do Water-melons and *Serwee* Beans, about the Size of our Scarlet, but to be shelled and eaten like *Windsor* Beans.

4. Oak-Land commonly lies in narrow Streaks between Pine-Land and some Swamp, Creek or River. The Soil is a blackish Sand, producing several Kinds of Oak, (tho' none exactly like the *Englisb*) Bay, Lawrel, Ash, Walnut, Sumac-Trees, Gum-Trees (a sort of *Sycamore*) Dog-Trees (covered in Spring with large white Flowers) and many Hickary-Trees, which bear a bad Kind of Walnut. In the moistest Part of this Land some *Porrimmon*-Trees grow, (which bear a sort of yellow, clear, luscious Plumb) and a few Mulberry and Cherry-Trees. The common Wild-Grapes are of two Sorts, both Red: The Fox-Grape grows two or three only on a Stalk, is thick-skinned, large-stoned, of a harsh Taste, and of the Size of a small *Kentisb* Cherry. The Cluster Grape is of a harsh Taste too, and about the Size of a White Currant.

5. This Land requires much Labour to clear; but when it is cleared, it will bear any Grain, for three, four, or sometimes five Years, without laying any Manure upon it. An Acre of it generally bears ten Bushels of *Indian*

*Indian* Corn, besides five of Pease, in a Year. So that this at present is justly esteemed the most valuable Land in the Province.

8. A Swamp is, any low, watry Place, which is covered with Trees or Canes. They are here of three Sorts, Cypress, River and Cane Swamps. Cypress Swamps are, mostly, large Ponds, in and round which Cypresses grow. Most River-Swamps are over-flown every Tide, by the River which runs thro' or near them. If they were drained, they would produce Good Rice; as would the Cane-Swamps also; which in the mean time are the best Feeding for all Sorts of Cattle.

7. The Marshes are of Two Sorts: Soft Marsh, which is all a Quagmire, and absolutely good for nothing: And Hard-Marsh, which is a firm, but barren Sand, bearing only sower Rushes. Marshes of both Sorts abound on the Sea-Islands, which are very numerous, and contain all Sorts of Land. And upon these chiefly, near Creeks and Runs of Water, Juniper-Trees and Cedars grow.

8. *Savannah* stands on a flat *Bluff* (so they term any high-Land hanging over a Creek or River) which rises 45 Feet perpendicular from the River, and commands it several Miles both upward and downward. The Soil is a white Sand for above a Mile in Breadth, South-East, and North-West. Beyond this, Eastward, is a River-Swamp; Westward a small Wood, in which was the old *Indian* Town. On the other Side of the River is a Marshy Island, covered with large Trees. South-West of the Town is a large Pine-barren, which extends backward to a Branch of the *Alatamaha* River.

9. *St. Simon's* Island, having on the South-East the Gulph of *Florida*; on the other Sides, Branches of the *Alatamaha*, is about 100 Miles South of *Savannah*, and extends in Length about 20, in Breadth from two to five Miles. On the West Side of it, on a low Bluff, stands *Frederica*, having Woods to the North and South; to the East, partly Woods, partly *Savannahs*, and partly Marshes. The Soil is mostly a blackish Sand. There is not much Pine-Land on the Island; the greatest Part being Oak-Land, intermixt with many *Savannahs*, and old *Spanish* or *Indian* Fields.

10. On the Sea-Point, about five Miles South-East of the Town, is the Fort where the Soldiers are stationed. But the Storehouse in *Frederica* better deserves that Name; being inclosed with regular Ramparts of Earth, and a Palifaded Ditch, and mounted with Cannon, which intirely command the River.

11. About Twenty Miles North-West from *St. Simon's* is *Darien*, the Settlement of the *Scotch-Highlanders*, a Mile from *Fort King George*, which was built about seventeen and abandoned about eleven Years since. The Town lies on the Main-land, close to a Branch of the *Alatamaha*, on a Bluff thirty Feet above the River, having Woods on all Sides. The Soil is a blackish Sand. They built at first many scattered Huts; but last Spring, (1736) expecting the *Spaniards*, they built themselves a large Fort, and all retired within the Walls of it.

12. *Augusta*, distant from *Savannah* one hundred and fifty Miles, and five from old *Savannah Town*, is designed to stand in an Old Indian Field, on a Bluff, about thirty Feet high. A small Fort of Wooden Piles was built there in 1737; but no House was then built, nor any more Ground cleared, than Mr. *Lacy* and his Men found so.

13. *Old Ebenezer*, where the *Saltzburghers* settled at first, lies twenty five Miles West of *Savannah*. A small Creek runs by the Town, down to the River, and many Brooks run between the little Hills: But the Soil is a hungry, barren Sand; and upon any sudden Shower, the Brooks rise several Feet perpendicular, and overflow whatever is near them. Since the *Saltzburghers* removed, two *English* Families have been placed there: But these too say, *That the Land is good for nothing; and that the Creek is of little Use; it being by Water twenty Miles to the River; and the Water generally so low in Summer-time, that a Boat cannot come within six or seven Miles of the Town.*

14. *New Ebenezer*, to which the *Saltzburghers* removed, in March 1736, lies six Miles Eastward from the Old, on a high Bluff, near the *Savannah* River. Here are some Tracts of fruitful Land, tho' the greatest

Part of that adjoining to the Town, is Pine-barren. The Huts, 60 in Number, are neatly and regularly built; the little Piece of Ground allotted to each for a Garden, is every where put to the best Use, no Spot being left unplanted. Nay, even one of the main Streets, being one more then was as yet wanted, bore them this Year a Crop of *Indian Corn*.

15. About ten Miles East of this, on a Creek, three Miles from the River, was the Village of *Abercorn*. Ten Families settled here in 1733; but it is now without Inhabitant. Four Miles below the Mouth of *Abercorn-Creek* is *Joseph's-Town*, the Settlement of two Scotch Gentlemen. A Mile below was Sir *Francis Bathurst's* Plantation. And a Quarter of a Mile from this, *Walter Augustin's* Settlement. But both these are left without Inhabitant.

16. A Mile below this is Capt. *Williams's* Plantation: A Mile from thence, Mrs. *Matthews's*, (late *Musgrove*) commonly known by the Name of the *Cowpen*: Adjoining to which is the Land belonging to Capt. *Watson*; on which is an unfinished House, swiftly running to Ruin. A Mile from this is *Irene*, a House built for an *Indian School*, in the Year 1736. It stands on a small, round Hill, in a little Piece of fruitful Ground, given by the *Indians* to Mr. *Ingham*. The *Indian Town* is within a Furlong of it.

17. Five Miles South-West of *Savannah*, on a small Rise, stands the Village of *Highbate*. It has Pine-Land on three Sides, and a Swamp on the fourth. Twelve Families were placed here in 1733; nine whereof remain there. A Mile Eastward of this is *Hampstead*, settled with twelve Families also, a little before *Highbate*; five of which are still remaining.

18. Six Miles South-East of *Savannah* is *Thunderbolt*. Three Families are settled here, near a small, ruinous, Fort: Four Miles South of this, is the Island of *Skidoway*: On the North-East Point whereof Ten Families were placed in 1733-4; (a small Fort was built here likewise) but nine of them are either dead, or removed to other Places. A small Creek divides *Skidoway* from *Tybee Island*, on the South-East Part of which, fronting the

the Inlet, the Light-House is built. Ten Families were settled here in 1734; but they are part dead, and part removed, so that the Island is now again without any fixt Inhabitant.

19. Twelve Miles Southward from *Savannah* (by Land) is Mr. *Houfoun's* Plantation: And forty or fifty Miles from him, up *Ogeechee* River, that where Mr. *Sterling* for some time lived. Fort *Argyle* stands twenty Miles from this, on a high Bluff, by the River *Ogeechee*. 'Tis a small, square, Wooden Fort, Musket-Proof. Ten Freeholders were settled near it; but eight of them are gone, and the Land they had cleared lying waste, will in a few Years be as it was before.

20. The Southermost Settlement in *Georgia*, is *Fort St. Andrew*. It stands fifty Miles South of *Frederica*, on the South West Side of *Cumberland* Island, upon a high Neck of Land, which commands the River both Ways. The Walls are of Wood, fill'd up with Earth, round which are a Ditch and Palisade.

21. 'Tis hard to pick out any consistent Account of the *Georgian Indians*; from the contradictory Relations of their Traders. The following is extracted, partly from those wherein all, or the Generality of them agree; partly from the Relations of such as have been occasionally amongst them, and have no Interest in making them better or worse than they are.

22. Of the *Georgian Indians* in general it may be observed, That they are not so properly Nations, as Tribes or Clans, who have wandered thither at different Times; perhaps expell'd their native Countries by stronger Tribes; but how or when they cannot tell, being none of them able to give any rational Account of themselves. They are inured to Hardships of all Kinds, and surprisngly patient of Pain. But as they have no Letters, so they have no Religion, no Laws, no civil Government. Nor have they any Kings or Princes, properly speaking; their Meeko's or Headmen, having no Power either to command or punish, no Man obeying them any farther than he pleases. So that every one doth what is right in his own Eyes; and if it appears wrong to his Neighbour, the Person ag-

grieved usually steals on the other unawares, and shoots him, scalps him, or cuts off his Ears: Having only two short Rules of Proceeding, to do what he will, and what he can.

23. They are likewise all, except (perhaps) the *Chotawus*, Gluttons, Drunkards, Thieves, Dissemblers, Liars. They are Implacable, Unmerciful; Murderers of Fathers, Murderers of Mothers, Murderers of their own Children: It being a common Thing for a Son to shoot his Father or Mother, because they are old and past Labour; and for a Woman either to procure Abortion, or to throw her Child into the next River, because she will go with her Husband to the War. Indeed Husbands, strictly speaking, they have none; for any Man leaves his Wife (so call'd) at Pleasure, who frequently, in Return, cuts the Throats of all the Children she has had by him. Whoredom they account no Crime, and few Instances appear of a young *Indian* Woman's refusing any one. Nor have they any fixt Punishment for Adultery; only, if the Husband take his Wife with another Man, he will do what he can to both, unless speedily pacified by the Present of a Gun or a Blanket.

24. The *Choclawus* only have some Appearance of an intire Nation, possessing a large Extent of Land, eight or nine hundred Miles West of *Savannah*, and many well inhabited Towns. They are said to have six thousand fighting Men, united under one Head. At present they are in League with the *French*, who have sent some Priests among them; by whom (if one may credit the *Choclaw* Traders) ten or twelve have been baptized.

25. Next to these, to the North-East, are the *Chicasaws*. Their Country is flat, full of Meadows, Springs and Rivers. In their Fields, tho' six or seven hundred Miles from the Sea, are found Sea-Shells in great Numbers. They have about nine hundred fighting Men, ten Towns, and one *Meeko* (at least) in every one. They are eminently Gluttons, eating, drinking, and smoaking all Day, and almost all Night. They are extreme indolent and lazy, except in War; then they are the most indefatigable, and the most valiant of all the

the *Indians*: But they are equally cruel with the rest, torturing and burning all their Prisoners, whether *Indian* or *Européan*.

26. East of them, in the Latitude of 35 and 36, about three or four hundred Miles from *Savannah*, lie the *Cherikees*. Their Country is very mountainous, fruitful, and pleasant. They have fifty-two Towns, and above three thousand fighting Men. In each Town are three or more Head-men, who keep up a sort of Shadow of Government, having Power to set the rest to work, and to punish such as will not join in the common Labour. They are civil to Strangers, and will do any thing for them, *for Pay*; being always willing, for a small Piece of Money, to carry a Message for 50 or 60 Miles, and, if required, a heavy Burthen too: But they are equally cruel to Prisoners with the *Chicasaws*, tho' not equally valiant. They are seldom intemperate in Drinking, but when they can be so on Free-Cost. Otherwise, Love of Drink yields to Covetousness: a Vice scarcely to be found in any *Indian* but a *Cherikee*.

27. The *Uchees* have only one small Town left (near two hundred Miles from *Savannah*) and about forty fighting Men. The *Creeks* have been many Times on the Point of cutting them off. They are indeed hated by most, and despised by all the other Nations, as well for their Cowardice, as their superlative Diligence in Thieving, and for Out-lying all the *Indians* upon the Continent.

28. The *Creek-Indians* are about 400 Miles from *Savannah*. They are said to be bounded on the West by the *Choctaws*, to the North by the *Chicasaws*, to the East by the *Cherikees*, and to the South by the *Alatamaha* River. They have many Towns, a plain, well-watered Country, and fifteen hundred fighting Men. They have often three or four Meeko's in a Town; but without so much as the Shadow of Authority, only to give Advice, which every one is at Liberty to take or leave. But Age and Reputation for Valour and Wisdom, have given *Chicali*, a Meeko of the *Coweta*-Town, a more than ordinary Influence over the Nation; tho' not even the Shew of Regal Power. Yet neither

Age, Wisdom nor Reputation can restrain him from Drunkenness. Indeed all the *Creeks*, having been most conversant with White Men, are most infected with insatiate Love of Drink, as well as other *European Vices*. They are more exquisite Dissemblers than the rest of their Countrymen. They know not what Friendship or Gratitude means. They shew no Inclination to learn any thing; but least of all, Christianity: Being full as opiated of their own Parts and Wisdom, as either Modern *Chinése*, or Antient *Roman*.

Sat. Dec. 3. We came to *Purrysburg* early in the Morning, and endeavoured to procure a Guide for *Port-Royal*. But none being to be had, we set out without one, an Hour before Sun-rise. After walking two or three Hours, we met with an old Man, who led us into a small Path, near which was a Line of *blazed Trees*, (i. e. marked by cutting off Part of the Bark) by following which, he said, we might easily come to *Port-Royal* in five or six Hours.

We were four in all; one of whom intended to go for *England* with me; the other two to settle in *Carolina*. About eleven we came into a large Swamp, where we wandered about 'till near Two. We then found another *Blaze*, and pursued it, 'till it divided into two; one of these we followed thro' an almost impassable Thicket, a Mile beyond which it ended. We made thro' the Thicket again, and traced the other *Blaze*, 'till that ended too. It now grew toward Sunset, so we sat down, faint and weary, having had no Food all Day, except a Ginger-bread Cake, which I had taken in my Pocket. A third of this we had divided among us at Noon; another third we took now; the rest we reserved for the Morning; but we had met with no Water all the Day. Thrusting a Stick into the Ground, and finding the End of it moist, two of our Company fell a digging with their Hands, and at about three Feet depth, found Water. We thank'd God, drank, and were refreshed. The Night was sharp; however, there was no complaining among us; but after having commended ourselves to God, we lay  
down



down close together, and (I at least) slept 'till near Six in the Morning.

*Sunday, Dec. 4.* God renewing our Strength, we arose neither faint nor weary, and resolved to make one Tryal more, to find a Path to *Port-Royal*. We steered due East; but finding neither Path nor Blaze, and the Woods growing thicker and thicker, we judg'd it would be our best Course to return, if we could, by the Way we came. The Day before, in the thickest Part of the Woods, I had broke many young Trees, I knew not why, as we walk'd along: These we found a great Help in several Places, where no Path was to be seen; and between One and Two God brought us safe to *Benjamin Arieu's* House, the old Man we left the Day before.

In the Evening I read *French* Prayers to a numerous Family, a Mile from *Arieu's*; one of whom undertook to guide us to *Port-Royal*. In the Morning we set out. About Sun-set, we ask'd our Guide, If he knew where he was? Who frankly answered, No. However, we push'd on till about Seven we came to a Plantation, and the next Evening (after many Difficulties and Delays) we landed on *Port-Royal* Island.

*Wednesf. 7.* We walk'd to *Beaufort*; where Mr. *Jones* (the Minister of *Beaufort*) with whom I lodged during my short Stay here, gave me a lively Idea of the old *English* Hospitality. On *Thursf.* Mr. *Delamotte* came; with whom, on *Friday, 9th*, I took Boat for *Charles-Town*. After a slow Passage by Reason of contrary Winds, and some Conflict (our Provisions falling short) with Hunger as well as Cold, we came thither early in the Morning, on *Tuesday* the 13th. Here I expected Tryals of a different kind, and far more dangerous. For Contempt and Want are easy to be borne: But who can bear Respect and Abundance?

*Wednesf. 14.* Being desired to read Publick Prayers, I was much refreshed with those glorious Promises, contained both in the 72d *Psaln*, and in the first Lesson, the 40th Chapter of *Isaiab*. Yea, they that wait upon the Lord shall renew their Strength, and mount up with  
Wings

*Wings as Eagles ; they shall run and not be weary ; they shall walk and not faint.*

In the Afternoon visiting a dying Man, we found him still full of the Freshest Advices, and busy in settling the Affairs of the *Czarina*, Prince *Thomas*, and the *Ottoman Port*. How natural then is the Thought

————— *Quæ cura nitentis*  
*Pascere equos, eadem sequitur tellure repostos ?*

For if a Soul quivering on the Verge of Life, has still Leisure for these Impertinencies, one might almost believe the same Dreams would continue, even in the Sleep of Death!

*Frid. 16.* I parted from the last of those Friends, who came with me into *America*, Mr. *Charles Delamotte*, from whom I had been but a few Days separate, since *Oct. 14, 1735*.

*Sund. 18.* I was seized with a violent Flux, which I felt came not before I wanted it. Yet I had Strength enough given to preach once more to this careless People : And a few *believed our Report*.

*Thurs. 22.* I took my Leave of *America*, (tho' if it please G O D, not for ever) going on board the *Samuel*, Capt. *Percy*, with a young Gentleman who had been a few Months in *Carolina*, one of my Parishioners of *Savannah*, and a *Frenchman*, late of *Purrysburg*, who was escaped thence with the Skin of his Teeth.

*Sat. 24.* We sail'd over *Charles-Town Bar*, and about Noon, lost Sight of Land.

The next Day the Wind was fair, but high, as it was on *Sunday 25*, when the Sea affected me more than it had done in the sixteen Weeks of our Passage to *America*. I was obliged to lie down the greatest Part of the Day, being easy only in that Posture.

*Mond. 26.* I began instructing a Negro-Lad in the Principles of Christianity. The next Day I resolv'd to break off living delicately, and return to my old Simplicity of Diet ; and after I did so, neither my Stomach nor my Head much complained of the Motion of the Ship.

*Wednes.*

*Wednesf.* 28. Finding the unaccountable Apprehensions of I know not what Danger, (the Wind being small, and the Sea smooth) which had been upon me several Days, increase; I cried earnestly for Help; and it pleased God as in a Moment to restore Peace to my Soul.

Let me observe hereon, 1. That not one of these Hours ought to pass out of my Remembrance, 'till I attain another Manner of Spirit, a Spirit equally willing to glorify God by Life or by Death. 2. That whoever is uneasy on any Account (bodily Pain alone excepted) carries in himself his own Conviction, That he is so far an Unbeliever. Is he uneasy at the Apprehension of Death? Then he believeth not, That *to die is Gain*. At any of the Events of Life? Then he hath not a firm Belief, That *all Things work together for his Good*. And if he bring the Matter more close, he will always find, beside the General Want of Faith, every particular Uneasiness is evidently owing to the Want of some particular Christian Temper.

*Sunday Jan. 1. 1738.* All in the Ship (except the Captain and Steersman) were present both at the Morning and Evening Service, and appeared as deeply attentive, as even the poor People of *Frederica* did, while the Word of God was new to their Ears. And it may be, One or Two among these likewise, may *bring forth Fruit with Patience*.

*Mond. 2.* Being sorrowful and very heavy, (though I could give no particular Reason for it) and utterly unwilling to speak close to any of my little Flock (about 20 Persons) I was in doubt, Whether my Neglect of them was not one Cause of my own Heaviness. In the Evening therefore, I begun instructing the Cabin-Boy; after which I was much easier.

I went several Times the following Days, with a Design to speak to the Sailors, but could not. I mean, I was quite averse from speaking; I could not see How to make an Occasion, and it seemed quite absurd to speak without. Is not this what Men commonly mean by, "I could not speak?" And is this, a sufficient Cause of Silence, or no? Is it a Prohibition from the  
Good

Good Spirit? Or a Temptation from Nature or the Evil one? *Frid.* 6. I ended the Abridgement of Mr. *de Renty's* Life. O that such a Life should be related by such a Historian! Who by inserting All, if not more than all the Weak Things that Holy Man ever said or did, by his Commendation of almost every Action or Word which either deserved or needed it not; and by his injudicious Manner of relating many others, which were indeed highly commendable; has cast the Shade of Superstition and Folly over one of the brightest Patterns of Heavenly Wisdom.

*Sat.* 7. I began to read and explain some Passages of the Bible to the young Negro. The next Morning, another Negro who was on board, desired to be a Hearer too. From them I went to the poor *Frenchman*, who understanding no *English*, had none else in the Ship with whom he could converse. And from this Time, I read and explained to him a Chapter in the Testament every Morning.

*Sund.* 8. In the Fulness of my Heart, I wrote the following Words:

By the most Infallible of Proofs, Inward Feeling, I am convinced

1. "Of Unbelief; having no such Faith in CHRIST, as will prevent my Heart from being troubled; which it could not be, if I believed in GOD, and rightly believed also in Him:"

2. "Of Pride, thro' out my Life past, inasmuch as I thought I had, what I find I have not:

3. "Of gross Irrecollection, inasmuch as in a Storm I cry to GOD every Moment; in a Calm, not.

4. "Of Levity and Luxuriancy of Spirit, recurring whenever the Pressure is taken off, and appearing by my speaking Words not tending to edify; but most, by my Manner of speaking of my Enemies."

"Lord save, or I perish! Save me

1. "By such a Faith as implies Peace in Life and in Death."

2. "By such Humility, as may fill my Heart from this Hour for ever, with a piercing uninterrupted Sense,

\* *Nihil*

\* *Nihil est quod haecenus feci, having evidently built without a Foundation.*"

3. "By such a Recollection as may cry to thee every Moment, especially when all is calm: Give me Faith or I die; Give me a lowly Spirit; otherwise || *Mibi non sit suave vivere*"

4. "By Steadiness, Seriousness, Σεμενολης, Sobriety of Spirit, avoiding as Fire every Word that tendeth not to edifying, and never speaking of any who oppose me, or sin against God, without all my own Sins set in Array before my Face."

This Morning, after explaining those Words of St. Paul, *I beseech you, Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable to God*, I exhorted my Fellow-Travellers with all my Might, to comply with the Apostle's Direction. But leaving them afterwards to themselves, the Seriousness they shew'd at first, soon vanish'd away.

On Mond. 9. and the following Days, I reflected much on that vain Desire which had pursued me for so many Years, of being in Solitude, in order to be a Christian. I have now, thought I, Solitude enough. But am I therefore the nearer being a Christian? Not if JESUS CHRIST be the Model of Christianity. I doubt indeed I am much nearer that Mystery of Satan, which some Writers affect to call by that Name. So near, that I had probably sunk wholly into it, had not the great Mercy of God just now thrown me upon reading S. Cyprian's Works. *O my Soul, come not thou into their Secret! Stand thou in the good old Paths.*

Frid. 13. We had a thorough Storm, which obliged us to shut all close, the Sea breaking over the Ship continually. I was at first afraid; but cried to God and was strengthen'd. Before Ten I lay down. I bless God, without Fear. About Midnight we were awak'd by a confus'd Noise, of Seas and Wind and Men's Voices, the like to which I had never heard before. The Sound of the Sea breaking over, and against the Sides

\* *I have done nothing hitherto.*

|| *Let Life be a Burden to me.*

of the Ship, I could compare to nothing but large Cannon, or *American Thunder*. The rebounding, starting, quivering Motion of the Ship, much resembles what is said of Earthquakes. The Captain was upon Deck in an Instant. But his Men could not hear what he said. It blew a proper Hurricane; which beginning at South-West, then went West, North-West, North, and in a Quarter of an Hour, round by the East to the South-West Point again. At the same Time the Sea running (as they term it) Mountain high, and that from many different Points at once, the Ship would not obey the Helm; nor indeed could the Steersman, thro' the violent Rain, see the Compass. So he was forced to let her run before the Wind, and in half an Hour the Strefs of the Storm was over,

About Noon the next Day it ceased. But first I had resolved, God being my Helper, not only to preach it to all, but to apply the Word of God to every single Soul in the Ship; and if but one, yea if not one of them will hear, I know *my Labour is not in vain*.

I no sooner executed this Resolution, than my Spirit revived; so that from this Day I had no more of that Fearfulness and Heaviness, which before almost continually weighed me down. I am sensible one who thinks the being *in Orco*, as they phrase it, an indispensable Preparative for being a Christian, would say, I had better have continued in that State; and that this unseasonable Relief was a Curse, not a Blessing. Nay, but who art Thou, O Man, who in favour of a wretched Hypothesis, thus blasphemest the Good Gift of God? Hath not He himself said, *This also is the Gift of God, if a Man have Power to rejoice in his Labour?* Yea, God setteth his own Seal to his weak Endeavours, while he thus answereth him in the Joy of his Heart.

Tues. 24. We spoke with two Ships, outward-bound, from whom we had the welcome News, of our wanting but 160 Leagues of the Land's End. My Mind was now full of Thought; Part of which I writ down as follows:

“ I went to *América*, to convert the *Indians*: But oh! Who shall convert me! Who, what is He that will deliver

deliver me from this evil Heart of Unbelief? I have a fair Summer Religion. I can talk well; nay, and believe myself, while no Danger is near: But let Death look me in the Face, and my Spirit is troubled. Nor can I say, *To die is Gain!*

“ I have a Sin of Fear, that when I've spun  
“ My last Thread, I shall perish on the Shore !”

“ I think verily, if the Gospel be true, I am safe: For I not only have given, and do give all my Goods to feed the Poor: I not only give my Body to be burned, drowned, or whatever God shall appoint for me; but I follow after Charity (tho' not as I ought, yet as I can) if haply I may attain it. I *now* believe the Gospel is true. *I shew my Faith by my Works*, by staking my All upon it. I would do so again and again a thousand Times, if the Choice were still to make. Whoever sees me, sees I *would* be a Christian. Therefore *are my Ways not like other Men's Ways*. Therefore I have been, I am, I am content to be, a *By-Word*, a *Proverb of Retriock*. But in a Storm I think, “ What if the Gospel be not true? Then thou art of all Men most foolish. For what hast thou given thy Goods, thy Ease, thy Friends, thy Reputation, thy Country, thy Life? For what art Thou wandering over the Face of the Earth? A Dream, a *cunningly devised Fable*? O who will deliver me from this Fear of Death! What shall I do? Where shall I fly from it! Should I fight against it by thinking, or by not thinking of it? A wise Man advised me some time since, “ Be still and go on.” Perhaps this is best, To look upon it as my Cross: When it comes, to let it humble me, and quicken all my good Resolutions, especially That of Praying without ceasing; and at other Times to take no Thought about it, but quietly to go on *in the Work of the Lord.*”

We went on with a small, fair Wind, 'till *Thursday* in the Afternoon, and then sounding, found a whitish Sand at 75 Fathom: But having had no Observation for several Days, the Captain began to be uneasy, fearing we might either get unawares into the *Bristol Channel*, or strike in the Night on the Rocks of *Scilly*.

*Sat.* 28. Was another cloudy Day: But about Ten in the Morning (the Wind continuing Southerly) the Clouds began to fly just contrary to the Wind, and to the Surprise of us all, sunk down under the Sun, so that at Noon we had an exact Observation; and by this we found we were as well as we could desire, about eleven Leagues South of *Scilly*.

*Sund.* 29. We saw *English Land* once more, which about Noon appeared to be the *Lizard Point*. We ran by it with a fair Wind, and at Noon the next Day, made the West End of the *Isle of Wight*.

Here the Wind turned against us, and in the Evening blew fresh, so that we expected (the Tide being likewise strong against us) to be driven some Leagues backward in the Night: But in the Morning, to our great Surprise, we saw *Beachy-Head* just before us, and found we had gone forwards near forty Miles.

Toward Evening was a Calm; but in the Night a strong North-Wind brought us safe into the Downs. The Day before, Mr. *Whitefield* had sailed out, neither of us then knowing any thing of the other. At Four in the Morning we took Boat, and in half an Hour landed at *Deal*: It being *Wednesday, February 1.* the Anniversary Festival in *Georgia* for Mr. *Oglethorpe's* landing there.

It is now two Years and almost four Months, since I left my Native Country, in order to teach the *Georgian Indians*, the Nature of Christianity: But what have I learned myself in the mean Time? Why (what I the least of all suspected) That I who went to *America* to convert others, was never myself converted to God. *I am not mad*, tho' I thus speak; but *I speak the Words of Truth and Soberness*; if haply some of those who still dream may awake, and see, that as I am, so are they. —

Are they read in *Philosophy*? So was I. In Antient or Modern *Tongues*? So was I also. Are they versed in the *Science of Divinity*? I too have studied it many Years. Can they talk fluently upon Spiritual Things? The very same could I do. Are they plenteous in *Alms*? Behold,

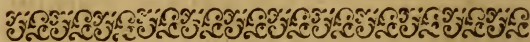


Behold, I gave all my Goods to feed the Poor. Do they give of their Labour as well as of their Substance? I have laboured more abundantly than they All. Are they willing to *suffer* for their Brethren? I have thrown up my Friends, Reputation, Ease, Country; I have put my Life in my Hand, wandering into strange Lands; I have given my Body to be devoured by the Deep, parched up with Heat, consumed by Toil and Weariness, or whatsoever God should please to bring upon me. But does all this (be it more or less, it matters not) make me acceptable to God? Does all I ever did or can, *know, say, give, do or suffer*, justify me in his Sight? Yea, or *the constant Use of all the Means of Grace?* (which nevertheless is meet, right and our bounden Duty) Or, that *I know nothing of myself*, that I am as touching Outward, Moral Righteousness blameless? Or, (to come closer yet) The having a *Rational Conviction* of all the Truths of Christianity? Does all this give me a Claim to the Holy, Heavenly, Divine Character of a *Christian*? By no Means. If the Oracles of God are true, if we are still to abide by *the Law and the Testimony*; all these Things, tho' when ennobled by Faith in CHRIST, they are Holy, and Just and Good, yet without it are *Dung and Dross*, meet only to be purged away by *the Fire that never shall be quenched*.

This then have I learned in the Ends of the Earth, That I am *fallen short of the Glory of God*: That my whole Heart is *altogether corrupt and abominable*, and consequently my whole Life, (seeing it cannot be, that an *Evil Tree should bring forth good Fruit*;) That *alienated* as I am *from the Life of God*, I am a *Child of Wrath*, an Heir of Hell: That my own Works, my own Sufferings, my own Righteousness, are so far from reconciling me to an offended God, so far from making any Atonement for the least of those Sins, which are *more in Number than the Hairs of my Head*, that the most specious of them need an Atonement themselves, or they cannot abide his Righteous Judgment: That *having the Sentence of Death* in my Heart, and having nothing *in or of myself*, to plead, I have no Hope, but

that of being justified freely, thro' the Redemption that is in Jesus : I have no Hope, but that if I seek I shall find Christ, and be found in Him, not having my own Righteousness, but that which is thro' the Faith of CHRIST, the Righteousness which is of GOD by Faith.

If it be said, that I have Faith (for many such Things have I heard, from many miserable Comforters) I answer, So have the Devils,—— a sort of Faith ; but still they are Strangers to the Covenant of Promise. So the Apostles had even at Cana in Galilee, when JESUS first manifested forth his Glory ; even then they, in a sort believed on him ; but they had not then *The Faith that overcometh the World.* The Faith I want is, *A sure Trust and Confidence in GOD, that thro' the Merits of CHRIST, my Sins are forgiven, and I reconciled to the Favour of GOD.* I want that Faith which St. Paul recommends to all the World, especially in his Epistle to the Romans : That Faith which enables every one that hath it to cry out, *I live not ; but CHRIST liveth in me : And the Life which I now live, I live by Faith in the Son of GOD, who loved me, and gave himself for me.* I want that Faith which none can have without knowing that he hath it (tho' many imagine they have it, who have it not) For whosoever hath it, is freed from Sin, the whole Body of Sin is destroyed in him : He is freed from Fear having Peace with GOD thro' CHRIST, and rejoicing in Hope of the Glory of GOD. And he is freed from Doubt, having the Love of GOD shed abroad in his Heart, thro' the Holy Ghost which is given unto him ; which Spirit itself beareth Witness with his Spirit, That he is a Child of GOD.



A N

# EXTRACT

OF THE.

Rev. Mr. JOHN WESLEY'S

# JOURNAL

From FEBRUARY 1, 1737-8,

To his Return from GERMANY.

---

*For this Cause I obtained Mercy, that in me first JESUS CHRIST might shew forth all Long-suffering, for a Pattern to them which should hereafter believe on Him to Life everlasting.* 1 Tim. i. 16.

---

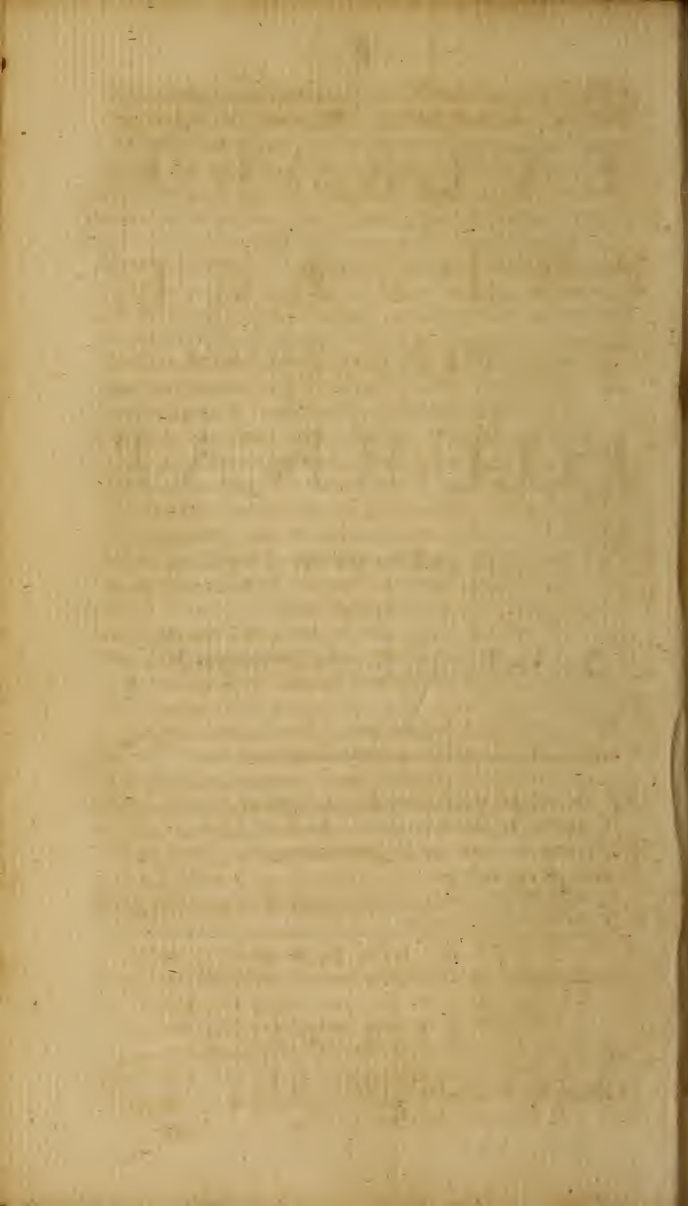
THE THIRD EDITION.

---

B R I S T O L :

Printed by WILLIAM PINE, in *Narrow Wine-Street.*

MDCCLXV.





T H E

P R E F A C E.

1. *T*HAT Men revile me and say all Manner of Evil against me, *that* I am become as it were a Monster unto many, *that the Zealous of almost every Denomination cry out,* Away with such a Fellow from the Earth : *This gives me, with regard to myself, no Degree of Uneasiness. For I know the Scripture must be fulfilled.* If they have called the Master of the House Beelzebub, how much more them of his Household ? *But it does give me a Concern, with regard to those, who by this Artifice of the Devil, are prevented from hearing that Word, which is able to save their Souls.*

2. *For the sake of these, and indeed of all who desire to hear the Truth of those Things which have been so variously related, I have been induced to publish this farther Account : And I doubt not but it will even hence appear, to all candid and impartial Judges, That I have hitherto lived in all good Conscience toward GOD.*

3. *I shall be easily excused by those who either love or seek the LORD JESUS in Sincerity, for speaking so largely of the Moravian Church, a City which ought to be set upon an Hill. Their Light hath been too long hid under a Bushel : It is high Time it should at length break forth, and so shine before Men, that others also may glorify their Father which is in Heaven.*

4. *If any should ask, " But do you think even this Church is perfect, without Spot or Wrinkle or any such Thing ?" I answer plainly, " No ; tho' I trust it will be, when Patience has had its perfect Work." But neither do I think it right, to entertain the World with the Spots of GOD's Children.*

5. *It has been farther asked, " Whether I imagine GOD is to be found, only among Them ?" I reply, " By*

## The P R E F A C E.

“no Means. I know there is a GOD in England, and “we need not go to seek Him in strange Lands.” I know that in our OWN He is very nigh unto all that call upon him: And therefore I think those unwise (to say no more) who run to inquire after him in Holland or Germany.

6. When I went, the Case was widely different. GOD had not then made bare his Arm before us as he hath now done: In a Manner (I will be bold to say) which had not been known either in Holland or Germany, at that Time when He who ordered all Things wisely, according to the Councils of his own Will, was pleas'd by me to open the Intercourse between the English and the Moravian Church.

7. The particular Reason which oblig'd me to relate so much of the Conversation I had with those holy Men, is this. In September 1738. when I returned from Germany, I exhorted all I could to follow after that great Salvation, which is thro' Faith in the Blood of CHRIST; waiting for it, in all the Ordinances of GOD, and in doing Good as they had Opportunity, to all Men. And many found the Beginning of that Salvation, being justified freely, having Peace with GOD thro' CHRIST, rejoicing in Hope of the Glory of GOD, and having His Love shed abroad in their Hearts.

8. But about September 1739, while my Brother and I were absent, certain Men crept in among them unawares, greatly troubling and subverting their Souls: Telling them, “They were in a Delusion, that they had deceived themselves, and had no true Faith at all. For (said they) none has any Justifying Faith, who has ever any Doubt or Fear (which you know you have) or who has not a Clean Heart, which you know you have not: Nor will you ever have it, 'till you leave off using the Means of Grace (so called) till you leave off running to Church and Sacrament, and Praying and Singing and Reading either the Bible, or any other Book. For you can't use these Things without trusting in them. Therefore, 'till you leave them off, you can never have True Faith; you can never 'till then trust in the Blood of CHRIST.”

9. And this Doctrine from the Beginning to this Day has been taught, as the Doctrine of the Moravian Church. I think therefore it is my bounden Duty, to clear the Mora-

# The P R E F A C E.

vians from this Asperſion. And the more, becauſe I am Perhaps the only Perſon now in England that both can and will do it. And I believe it is the peculiar Providence of GOD that I can: That two Years ſince the moſt eminent Members of that Church, ſhould ſo fully declare both their Experience and Judgment, touching the very Points now in Queſtion.

10. The Sum of what has been aſſerted, as from Them, is this,

1. "That a Man can't have any Degree of Juſtifying Faith, till he is wholly freed from all Doubt and Fear, and 'till he has (in the full, proper Senſe) a New, a Clean Heart."

2. "That a Man may not uſe the Ordinances of GOD, the LORD'S SUPPER in particular, before he has ſuch a Faith as excludes all Doubt and Fear, and impies a New, a Clean Heart."

In flat Oppoſition to this I aſſert,

1. "That a Man may have a Degree of Juſtifying Faith, before he is wholly freed from all Doubt and Fear, and before he has, in the full, proper Senſe, a New, a Clean Heart."

2. "That a Man may uſe the Ordinances of GOD, the LORD'S SUPPER in particular, before he has ſuch a Faith as excludes all Doubt and Fear, and implies a New, a Clean Heart."

I farther aſſert, "This I learned (not only from the English, but alſo) from the Moravian Church."

And I hereby openly and earneſtly call upon that Church (and upon Count Zinzendorf in particular, who I truſt is not aſhamed or afraid to avow any Part of the Goſpel of CHRIST) to correct me and explain themſelves, if I have miſunderſtood or miſrepreſented them.

London, Sept.  
29, 1740.

JOHN WESLEY.

JOURNAL

I have the honor to acknowledge the receipt of your letter of the 14th inst. in relation to the above mentioned matter. I am sorry to hear that you have been obliged to leave your country on account of the late war. I am sure you will find every assistance in your power to be afforded you by the friends of the cause.

I am, Sir, your obedient servant,

John W. Miller

JOHN W. MILLER


NEW YORK





# JOURNAL

From *Feb.* 1, 1737, to *Sept.* 16, 1738.


**W**EDNESDAY, *Feb.* 1 After reading Prayers and explaining a Portion of Scripture to a large Company at the Inn, I left *Deal*, and came in the Evening to *Feversham*.

I here read Prayers and explained the 2d Lesson, to a few of those who were called Christians, but were indeed more savage in their Behaviour than the wildest *Indians* I have yet met with.

*Frid.* 3. I came to Mr. *Delamotte's* at *Blendon*, where I expected a cold Reception. But GOD had prepared the Way before me: And I no sooner mentioned my Name, than I was welcomed in such a Manner, as constrained me to say, *Surely GOD is in this Place, and I knew it not! Blessed be ye of the LORD! Ye have shewn more Kindness in the latter End than at the Beginning.*

In the Evening I came once more to *London*, whence I had been absent two Years and near four Months.

Many Reasons I have to bless GOD, tho' the Design I went upon did not take effect, for my having been carried into that strange Land, contrary to all my preceding Resolutions. Hereby I trust he hath in some Measure *humbled me and proved me, and shewn me what was in my Heart.* Hereby I have been taught, *To beware of Men.* Hereby I am come to know assuredly, That if *in all our Ways we acknowledge GOD,* he will  
where

where Reasons fails, *direct our Path*, by Lot or by the others Means which he knoweth. Hereby I am delivered from the Fear of the Sea, which I had both dreaded and abhorred from my Youth.

Hereby God has given me to know many of his Servants, particularly those of the Church of *Hernbuth*. Hereby my Passage is opened to the Writings of Holy Men in the *German, Spanish and Italian* Tongues. I hope too some Good may come to others hereby. All in *Georgia* have heard the Word of GOD. Some have believed, and began to run well. A few Steps have been taken towards publishing the Glad Tidings both to the *African and American* Heathens. Many Children have learned *How they ought to serve GOD*, and to be useful to their Neighbour. And those whom it most concerns have an Opportunity of knowing the true State of their infant Colony, and laying a firmer Foundation of Peace and Happiness to many Generations.

*Sat. 4.* I told my Friends some of the Reasons, which a little hastened my Return to *England*. They all agreed, it would be proper to relate them to the Trustees of *Georgia*.

Accordingly the next Morning I waited on Mr. *Oglethorpe*, but had not Time to speak on that Head. In the Afternoon I was desired to preach at *St. John the Evangelist's*. I did so on those strong Words, *If any Man be in Christ, he is a new Creature*. I was afterwards informed, *Many of the Best in the Parish were so offended, that I was not to preach there any more*.

*Mond. 6.* I visited many of my old Friends, as well as most of my Relations. I find the Time is not yet come when I am to be *hated of all Men*. O may I be prepared for that Day!

*Tuesd. 7.* (A Day much to be remembered) at the House of Mr. *Weinantz*, a *Dutch* Merchant, I met *Peter Böhler, Schultius Richter* and *Wensel Nrijer*, just then landed from *Germany*. Finding they had no Acquaintance in *England*, I offered to procure them a Lodging, and did so near Mr. *Hutton's*, where I then was. And from this Time I did not willingly lose any Opportunity of conversing with them, while I stayed in *London*.

*Wednesd. 8.*

*Wednesday 8.* I went to Mr. Oglethorpe again, but had no Opportunity of speaking as I designed. Afterwards I waited on the Board of Trustees, and gave them a short but plain Account of the State of the Colony: An Account, I fear, not a little differing from those, which they had frequently received before: And for which I have Reason to believe, some of them have not forgiven me to this Day.

*Sund. 12.* I preached at St. Andrew's, Holborn, on "*Though I give all my Goods to feed the Poor, and tho' I give my Body to be burned, and have not Charity, it profiteth me nothing.*" O hard Sayings! Who can bear them? Here too (it seems) I am to preach no more.

*Wedn. 15.* I waited on the Trustees again, and gave them in Writing the Substance of what I had said at the last Board. Whatsoever farther Questions they ask'd concerning the State of the Province, I likewise answered to the best of my Knowledge.

*Frid. 17.* I set out for Oxford with Peter Böbler, where we were kindly received by Mr. Sarney, the only one now remaining here, of many who at our embarking for America, were used to take sweet Counsel together, and rejoice in bearing the Reproach of Christ.

*Sat. 18.* We went to Stanton-Harcourt, to Mr. Gambold, and found my old Friend recovered from his *Mystick* Delusion, and convinc'd that St. Paul was a better Writer than either Tauler or Jacob Behmen.—The next Day I preach'd once more at the Castle (in Oxford) to a numerous and serious Congregation.

All this Time I convers'd much with Peter Böbler, but I understood him not: And least of all when he said "*Mi frater, my frater, excoquenda est ista tua Philosophia.*" (My Brother, my Brother, That Philosophy of yours must be purged away.)

*Mond. 20.* I returned to London. On Tuesday I preach'd at Great St. Helen's, on, *If any Man will come after me, let him deny himself, and take up his Cross daily and follow me.*

*Wedn. 22.* I was with the Trustees again, to whom I then gave a short Account (and afterwards delivered

it to them in Writing) of the Reasons why I left Georgia.

Sunday 26. I preach'd at Six at St. Lawrence's ; at Ten, in St. Katherine's Creed-Church; and in the Afternoon, at St. John's Wapping. I believe it pleas'd God to bless the first Sermon most, because it gave most Offence; being indeed an open Defiance of that Mystery of Iniquity which the World calls *Prudence*: Grounded on those Words of St. Paul to the Galatians; *As many as desire to make a fair Shew in the Flesh, they constrain you to be circumcised, only lest they should suffer Persecution for the Cross of Christ.*

Mond. 27. I took Coach for Salisbury, and had several Opportunities of conversing seriously with my Fellow-Travellers. But endeavouring to mend the Wisdom of God by the worldly Wisdom of prefacing Serious with Light Conversation, and afterwards following that Advice of the *Mysticks, Leave them to themselves*, all I had said was written on the Sand. *Lord, lay not this Sin to my Charge!*

Tues. 28. I saw my Mother once more. The next Day I prepared for my Journey to my Brother at *Tiverton*. But on *Thursday* Morning, *March 2d*, a Message *That my Brother Charles was dying at Oxford*, obliged me to set out for that Place immediately. Calling at an odd House in the Afternoon, I found several Persons there, who seem'd Well-wishers to Religion, to whom I spake plainly; as I did in the Evening, both to the Servants and Strangers at my Inn.

With Regard to my own Behaviour, I now renewed and wrote down my former Resolutions.

1. To use absolute Openness and Unreserve, with all I should converse with.

2. To labour after continual Seriousness, not willingly indulging myself, in any the least Levity of Behaviour, or in Laughter, no not for a Moment.

3. To speak no Word which does not tend to the Glory of God, in particular, not a Tittle of Worldly Things. Others may, nay must. But what is that to thee? And

4. To take no Pleasure which does not tend to the Glory of God; thanking God every Moment for all

I do

I do take, and therefore rejecting every Sort and Degree of it which I feel I cannot so thank him *in and for*.

Sat. 4. I found my Brother at *Oxford*, recovering from his Pleurisy; and with him *Peter Böhler*: By whom (in the Hand of the Great God) I was on *Sunday* the 5th clearly convinced of Unbelief, of the Want of *that Faith whereby alone we are saved*.

Immediately it struck into my Mind "Leave off Preaching. How can you preach to others, who have not Faith yourself?" I ask'd *Böhler*, whether he thought I should leave it off, or not? He answered, "By no Means." I ask'd, "But what can I preach?" He said, "Preach Faith, 'till you have it, and then, *because* you have it, you will preach Faith."

Accordingly, *Monday* 6, I began preaching this new Doctrine, tho' my Soul started back from the Work. The first Person to whom I offered *Salvation by Faith alone*, was a Prisoner under Sentence of Death. His Name was *Clifford*. *Peter Böhler* had many Times desired me to speak to him before. But I could not prevail on myself so to do; being still (as I had been many Years) a zealous Assertor of *the Impossibility of a Death-bed Repentance*.

*Frid.* 10. *Peter Böhler* returned to *London*. *Tues.* 15. I set out for *Manchester*, with Mr. *Kinchin*, Fellow of *Corpus Christi*, and Mr. *Fox*, late a Prisoner in the City Prison. Between 5 and 6, we called at *Chappel on the Heath*, where lived a poor Man, sometime Prisoner in the Castle of *Oxford*. He was not at Home; but his Wife came to us, to whom Mr. *Kinchin* spoke a few Words, which so melted her Heart, that she burst out into Tears, and we went on rejoicing and praising God.

About 8, it being rainy and very dark, we lost our Way; but before 9, came to *Shipston*, having rode over, I know not how, a narrow Foot-bridge, which lay across a steep Ditch near the Town. After Supper I read Prayers to the People of the Inn, and explained the 2d Lesson; I hope not in vain.

The next Day we dined at *Birmingham*, and soon after we left it, were reprov'd for our Negligence there (in letting those who attended us go, without either Exhortation or Instruction) by a severe Shower of Hail. At *Hedgeford*, about 5, we endeavoured to be more faithful; and all who heard seem'd serious and affected.

In the Evening we came to *Stafford*. The Mistress of the House join'd with us in Family-Prayer. The next Morning, one of the Servants appear'd deeply affected, as did the Ostler before we went. Soon after Breakfast, stepping into the Stable, I spake a few Words to those who were there. A Stranger who heard me, said, *Sir, I wish I was to travel with you.* And when I went into the House follow'd me, and began abruptly, *Sir, I believe you are a good Man, and I come to tell you a little of my Life.* The Tears stood in his Eyes all the Time he spoke; and we hop'd not a Word which was said to him was lost.

At *Newcastle*, whither we came about ten, some to whom we spoke at our Inn, were very attentive; but a gay young Woman wait'd on us, quite unconcern'd: However we spoke on. When we went away, she fix'd her Eyes, and neither mov'd nor said one Word, but appear'd as much astonish'd as if she had seen one ris'n from the Dead.

Coming to *Helms-Chapel* about three, we were surpriz'd at being shewn into a Room, where a Cloth and Plates were laid. Soon after, two Men came in to Dinner. Mr. *Kinchin* told them, "If they pleas'd, That Gentleman would ask a Blessing for them." They stared, and as it were consented; but sat still while I did it, one of them with his Hat on. We began to speak on turning to God, and went on, tho' they appear'd utterly regardless. After a while their Countenances chang'd, and one of them stol off his Hat. and laying it down behind him said, "All we said was true; but he had been a grievous Sinner, and not consider'd it as he ought: But he was resolv'd, with God's Help, now to turn to him in earnest." We exhorted him and his Companion,  
who

who now likewise drank in every Word, To cry mightily to God, that *he would send them Help from his Holy Place.*

Being faint in the Evening, I called at *Altringham*, and there light upon a *Quaker*, well skill'd in, and therefore (as I soon found) sufficiently fond of Controversy. After an Hour spent therein (perhaps not in vain) I advised him, "To dispute as little as possible, " but rather follow after Holiness, and walk humbly " with his GOD."

Late at Night we reached *Manchester*. Friday the 17th, we spent intirely with Mr. Clayton, by whom, and the rest of our Friends here, we were much refreshed and strengthen'd. Mr. Hoole, the Rector of St. Ann's Church being taken ill the next Day, on Sunday 19, Mr. Kinchin and I officiated at *Salford* Chappel in the Morning, by which Means Mr. Clayton was at Liberty to perform the Service of St. Ann's: And in the Afternoon, I preached there on those Words of St. Paul, *If any Man be in Christ, he is a new Creature.*

Early in the Morning we left *Manchester*, taking with us Mr. Kinchin's Brother, for whom we came, to be enter'd at *Oxford*. We were fully determin'd to lose no Opportunity of awakening, instructing, or exhorting, any whom we might meet with in our Journey. At *Knutsford*, where we first stop'd, all we spake to, thankfully received the Word of Exhortation. But at *Talk in the Hill*, where we dined, she with whom we were, was so much of a Gentlewoman, that for near an Hour our Labour seem'd to be in vain. However we spoke on. Upon a sudden, she looked as one just awaked out of a Sleep. Every Word sunk into her Heart. Nor have I seen so intire a Change both in the Eyes, Face and Manner of speaking, of any one in so short a Time.

About 5, Mr. Kinchin riding by a Man and Woman double-hors'd, the Man said, "Sir, you ought to " thank God it is a fair Day; for if it rain'd, you " would be sadly dirty with your little Horse." Mr. Kinchin answered, "True: And we ought to " thank God for our Life and Health, and Food and " Raiment, and all Things." He then rode on, Mr. Fox following, the Man said, "Sir, my Mistress would " be

“ be glad to have some more Talk with that Gentle-  
 “ man.” We stay’d, and when they came up, be-  
 gan to search one another’s Hearts. They came to us  
 again in the Evening, at our Inn at *Stone*, when I ex-  
 plained both to them and many of their Acquaintance  
 who were come together, that great Truth, “ *Godli-  
 “ nejs bath the Promise both of this Life, and of that which  
 “ is to come.* ”

*Tues. 21.* Between 9 and 10 we came to *Hedgeford*.  
 Just then, one was giving an Account of a young Wo-  
 man, who had dropt down dead there the Day before.  
 This gave us a fair Occasion to exhort all that were  
 present, *so to Number their own Days that they might ap-  
 ply their Hearts unto Wisdom.*

In the Afternoon one overtook us, whom we soon  
 found more inclined to speak than to hear. However  
 we spoke, and spared not. In the Evening we overtook  
 a young Man, a Quaker, who afterwards came to us,  
 to our Inn at *Henley*, whither he sent for the rest of his  
 Family, to join with us in Prayer: To which I added,  
 as usual, the Exposition of the 2d Lesson. Our other  
 Companion went with us a Mile or two in the Morning,  
 and then not only spoke less than the Day before; but  
 took in good Part a serious Caution against Talkative-  
 ness and Vanity.

An Hour after we were overtook by an elderly Gen-  
 tleman, who said, “ He was going to enter his Son at  
 “ *Oxford.*” We ask’d, “ At what College?” He said,  
 “ He didn’t know: Having no Acquaintance there on  
 “ whose Recommendation he could depend.” After  
 some Conversation, he express’d a deep Sense of the good  
 Providence of God, and told us, “ He knew God  
 “ had cast us in his Way, in Answer to his Prayer.”  
 In the Evening we reach’d *Oxford*, rejoicing in our  
 having receiv’d so many fresh Instances of that great  
 Truth, *In all thy Ways acknowledge Him, and He shall  
 direct thy Paths.*

*Thurs. 23.* I met *Peter Böbler* again, who now a-  
 mazed me more and more, by the Account he gave of  
 the Fruits of Living Faith, the Holiness and Happiness  
 which he affirm’d to attend it. The next Morning I  
 began the *Greek Testament* again, resolving to abide by  
 the Law and the Testimony, and being confident, that



God would hereby shew me, *whether this Doctrine was of God?*

*Sund. 26.* I preached at *Whitam*, on *the new Creature*, and went in the Evening to a Society in *Oxford*, where (as my Manner then was at all Societies) after using a Collect or two and the Lord's Prayer, I expounded a Chapter in the New Testament, and concluded with three or four more Collects and a Psalm.

*Mond. 27.* Mr. *Kinbin* went with me to the Castle, where, after reading Prayers and preaching, on *It is appointed for Men once to die*, we prayed with the condemn'd Man, first in several Forms of Prayer, and then in such Words as were given us in that Hour. He kneel'd down in much Heaviness and Confusion, having *no Rest in his Bones, by Reason of his Sins*. After a Space he rose up, and eagerly said, *I am now ready to die. I know CHRIST has taken away my Sins, and there is no more Condemnation for me*. The same composed Chearfulness he shewed, when he was carried to Execution: And in his last Moments he was the same, enjoying a perfect Peace, in Confidence that he was *accepted in the Beloved*.

*Sat. April 1.* Being at Mr. *Fox's* Society, my Heart was so full that I could not confine myself to the Forms of Prayer, which we were accustomed to use there. Neither do I purpose to be confined to them any more; but to pray indifferently, with a Form or without, as I may find suitable to particular Occasions.

*Sund. 2.* Being *Easter Day*, I preached in our College-Chappel, on *The Hour cometh and now is, when the Dead shall hear the Voice of the SON of GOD, and they that hear shall live*. I preached in the Afternoon first at the Castle, and then at *Caifax* on the same Words. I see the Promise. But it is afar off.

Believing it would be better for me to wait for the Accomplishment of it in Silence and Retirement, on

*Mond. 3.* I complied with Mr. *Kinbin's* Desire, and went to him at *Dummer* in *Hampshire*. But I was not suffered to stay here long; being earnestly prest to come up to *London*, if it were only for a few Days. Thither therefore I returned, on *Tuef. 18th*.

*Sat. 21.* I met *Peter Böbler* once more. I had now no Objection to what he said of the Nature of Faith,

viz.

viz. That is (to use the Words of our Church) *A sure Trust and Confidence which a Man hath in GOD, that thro' the Merits of CHRIST his Sins are forgiven, and he reconciled to the Favour of GOD.* Neither could I deny either the Happiness or Holiness which he described, as Fruits of this living Faith. *The Spirit itself beareth Witness with our Spirit that we are the Children of GOD:* And, *He that believeth hath the Witness in himself,* fully convinced me of the former: As, *Whatsoever is born of GOD, doth not commit Sin;* and *Whosoever believeth, is born of GOD,* did of the latter. But I could not comprehend what he spoke of an *instantaneous Work.* I could not understand how this Faith should be given in a Moment; How a Man could *at once* be thus turn'd from Darkness to Light, from Sin and Misery to Righteousness and Joy in the Holy Ghost. I searched the Scriptures again, touching this very Thing, particularly the *Acts of the Apostles:* But, to my utter Astonishment, found scarce any Instances there of other than *instantaneous Conversions;* scarce any other so slow as that of *St. Paul,* who was three Days in the Pangs of the New Birth. I had but *One Retreat* left; viz. "*Thus, I grant GOD wrought in the first Ages of Christianity:* But the Times are changed. What Reason have I to believe, he works in the same Manner now?"

But on *Sund. 22.* I was beat out of this Retreat too, by the concurring Evidence of several living Witnesses; who testified *GOD had thus wrought in Themselves;* giving them in a Moment, such a Faith in the Blood of his Son, as translated them out of Darkness into Light, out of Sin and Fear into Holiness and Happiness. Here ended my disputing. I could now only cry out, "*Lord help thou my Uabelief!*"

I ask'd *P. Bobler* again, "Whether I ought not to refrain from teaching others?" He said, "No; Do not hide in the Earth the Talent GOD hath given you." Accordingly on *Tues. 25.* I spoke clearly and fully at *Blendon* to *Mr. Delamotte's* Family, of the Nature and Fruits of Faith. *Mr. Broughton* and my Brother were there. *Mr. Broughton's* great Objection was, *He could never think that I had not Faith, who had done*

and suffered such Things. My Brother was very angry, and told me I did not know what Mischief I had done by talking thus. And indeed it did please God then to kindle a Fire, which I trust shall never be extinguish'd.

On Wedn. 21. The Day fix'd for my Return to Oxford, I once more waited on the Trustees for Georgia: But being straiten'd for Time, was obliged to leave the Papers for them, which I had design'd to give into their own Hands. One of these was the Instrument whereby they had appointed me Minister of Savannah; which, having no Place in those Parts, I thought it not right to keep any longer.

P. Böbier walk'd with me a few Miles, and exhorted me, not to stop short of the Grace of God. At Gerrard's Cross I plainly declared to those whom God gave into my Hands, *The Faith as it is in JESUS*: As I did next Day to a young Man I overtook on the Road, and in the Evening to our Friends at Oxford. A strange Doctrine, which some, who did not care to contradict, yet knew not what to make of; but one or two, who were thro'ly bruised by Sin, willingly heard, and received it gladly.

In the Day or two following, I was much confirmed in the Truth that is after Godliness, by hearing the Experiences of Mr. Hutchins (of Pembroke College) and Mrs. Fox: Two living Witnesses, that God can (at least, if He does not always) give that Faith whereof cometh Salvation in a Moment, as Lightning falling from Heaven.

Mona. May 1. The Return of my Brother's Illness obliged me again to hasten to London. In the Evening I found him at James Hutton's, better as to his Health, than I expected; but strongly averse from what he called *The New Faith*.

This Evening our little Society began, which afterwards met in Fetter-Lane. Our fundamental Rules were as follow.

In Obedience to the Command of God by St. James, and by the Advice of Peter Böbler, it is agreed by us,

1. That we will meet together once a Week to confess our Faults one to another, and pray one for another, that we may be healed:

2. That

2. That the Persons so meeting be divided into several *Bands*, or little Companies, none of them consisting of fewer than five or more than ten Persons.

3. That every one in Order speak as freely, plainly and concisely as he can, the real State of his Heart, with his several Temptations and Deliverances, since the last Time of meeting.

4. That all the Bands have a Conference at eight every *Wednesday* Evening, begun and ended with Singing and Prayer.

5. That any who desire to be admitted into this Society be ask'd, What are your Reasons for desiring this? Will you be entirely open, using no kind of Reserve? Have you any Objection to any of our Orders? (which may then be read.)

6. That when any new Member is proposed, every one present speak clearly and freely whatever Objection he has to him.

7. That those against whom no reasonable Objection appears, be in order for their Trial, form'd into one, or more distinct Bands, and some Person agreed on to assist them.

8. That after two Months Trial, if no Objection then appear, they be admitted into the Society.

9. That every fourth *Saturday* be observed, as a Day of general Intercession.

10. That on the *Sunday* seven night following, be a general Love-feast, from 7 till 10 in the Evening.

11. That no particular Member be allow'd to act in any thing, contrary to any Order of the Society: And that if any Persons, after being thrice admonish'd, do not conform thereto, they be not any longer esteem'd as Members.

*Wednes.* 3. My Brother had a long and particular Conversation with *Peter Böbler*. And it now pleased God to open his Eyes; so that he also saw clearly, what was the Nature of that one, True Living Faith, whereby alone, thro' Grace, we are saved.

*Thurs.* 4. *Peter Böbler* left *London* in Order to embark for *Carolina*. O what a Work hath God begun, since his coming into *England*! Such an one as shall never come to an End, till Heaven and Earth pass away.

*Friday*

Friday and Saturday, I was at *Blendon*. They now believed our Report. O may the Arm of the Lord be speedily revealed unto them!

Sund. 7. I preached at *St. Lawrence's* in the Morning; and afterwards at *St. Katherine's Creed-Church*. I was enabled to speak strong Words at both; and was therefore the less surprized at being inform'd, I was not to preach any more in either of those Churches.

Tuesd. 9. I preached at *Great St. Helens*, to a very numerous Congregation, on *He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all Things?* My Heart was now so enlarg'd, to declare the Love of God, to all that were oppress'd by the *Devil*, that I did not wonder in the least, when I was afterwards told, "Sir, you must preach here no more."

Wedn. 10. Mr. *Stonehouse*, Vicar of *Islington*, was convinced of the Truth as it is in Jesus. From this Time till Saturday 13. I was sorrowful and very heavy; being neither able to read, nor meditate, nor sing, nor pray, nor do any Thing. Yet I was a little refresh'd by *Peter Böbler's* Letter, which I insert in his own Words.

*Charissime & suavissime Frater,*

**I**Ntensissimo amore te diligo, multum tui recordans in itinere meo, optando & precando ut quam primum viscera misericordiae crucifixi Jesu Christi, Tui gratia ante 6000 Annos commota, menti tuae appareant: Ut gustare & tunc videre possis, quam vehementer te Filius DEI amaverit & hucusque amet, & ut sic confidere possis in eo omni tempore, vitamque ejus in Te & in carne tua sentire. Cave Tibi a peccato Incredulitatis, & si mundum vicisti illud, fac ut proximo die illud vincas, per Sanguinem Jesu Christi. Ne differ, quæso, credere Tuum in Jesum Christum; sed potius promissionum ejus quæ pertinent ad miserandos peccatores, coram facie ejus benigna sic mentionem fac, ut non aliter possit quam cœstare tibi, quod multis aliis præstitit. O quam multus

tus quàm magnus, quam ineffabilis, quam inexhaustus, est illius Amor! Ille certe jam jam paratus est ad auxilium, & nihil potest illum offendere nisi incredulitas nostra. Crede igitur. Fratrem tuum Carolum & Hall, nomine meo saluta multum; & admonete vos invicem ad credendum, & tunc ad ambulandum coram facie Domini ἀρεβῶς & ad pugnandum contra Diabolum & Mundum νομμῶς & ad crucifigendum & conculcandum peccatum omne sub pedibus nostris, quantum nobis datum est per gratiam secundi Adami, cujus vita excedit mortem prioris Adami, & cujus gratia antecellit Corruptionem & Damnationem prioris Adami.

Dominus tibi benedicat. Permane in Fide, Amore, Doctrina, Communione Sanctorum, & breviter, in omni quod habemus in novo Fœdere. Ego sum & maneo

Tuus indignus Frater

*Petrus Böbler.*

In Agris Southamptonianis  
Die 8-vo Maii, 1738.

**I** Love you greatly, and think much of you in my Journey, wishing and praying that the tender Mercies of JESUS CHRIST the crucified, whose Bowels were moved toward you more than six thousand Years ago, may be manifested to your Soul: That you may taste and then see, how exceedingly the SON of GOD has loved you, and loves you still; and that so you may continually trust in him, and feel his Life in yourself. Beware of the Sin of Unbelief; and if you have not conquered it yet, see that you conquer it this very Day, thro' the Blood of JESUS CHRIST. Delay not, I beseech you, to believe in *your* JESUS CHRIST; but so put him in mind of his Promises to poor Sinners, that he may not be able to refrain from doing for you, what he hath done for so many others. O how great, how inexpressible, how unexhausted is his Love! Surely he is now ready to help; and nothing can offend him but our Unbelief. —

The

The LORD blefs you ! Abide in Faith, Love, Teaching, the Communion of Saints ; and briefly, in all which we have in the New Testament. I am

Your unworthy Brother,

*Peter Böhler*

*Sund. 14.* I preached in the Morning at St. *Ann's Aldersgate* ; and in the Afternoon at the *Savoy Chapel*, Free Salvation by Faith in the Blood of CHRIST. I was quickly apprized, That at St. *Ann's* likewise, I am to preach no more.

So true did I find the Words of a Friend, wrote to my Brother about this Time.

“ I have seen upon this Occasion, more than ever I could have imagined, how intolerable the Doctrine of Faith is to the Mind of Man ; and how peculiarly intolerable to *Religious* Men. One may say the most Unchristian Things, even down to Deism ; the most Enthusiastick Things, so they proceed but upon Mental Raptures, Lights and Unions ; the most severe Things, even the whole Rigour of Ascetick Mortification : And all this will be forgiven. But if you speak of Faith in such a Manner as makes CHRIST a Saviour to the utmost, a most universal Help and Refuge ; in such a Manner as takes away glorying, but adds Happiness to wretched Man ; as discovers a greater Pollution in the best of us, than we could before acknowledge, but brings a greater Deliverance from it than we could before expect : If any one offers to talk at this Rate, he shall be heard with the same Abhorrence, as if he was going to rob Mankind of their Salvation, their Mediator, or their Hopes of Forgiveness. I am persuaded that a *Montanist* or a *Novatian*, who from the Height of his Purity should look down with Contempt upon poor Sinners, and exclude them from all Mercy, would not be thought such an Overthrower of the Gospel, as he who should learn from the Au-  
 K  
 thor

thor of it, to be a Friend of Publicans and Sinners, and to sit down upon the Level with them, as soon as they begin to repent."

"But this is not to be wondered at. For all *Religious* People have such a Quantity of Righteousness, acquired by much painful Exercise, and formed at last into current Habits; which is their Wealth, both for this World and the next. Now all other Schemes of Religion, are either so complaisant, as to tell them, they are very rich, and have enough to triumph in: Or else only a little rough, but friendly in the main, by telling them, their Riches are not yet sufficient, but by such Arts of Self-denial, and mental Refinement, they may enlarge the Stock. But the Doctrine of Faith is a downright Robber. It takes away all this Wealth, and only tells us, it is deposited for us with some Body else, upon whose Bounty we must live like mere Beggars. Indeed they that are truly Beggars, vile and filthy Sinners 'till very lately, may stoop to live in this dependent Condition: It suits them well enough. But they who have long distinguished themselves from the Herd of vicious Wretches, or have even gone beyond *Moral Men*; for them to be told, that they are either not so well, or but the same needy, impotent, insignificant Vessels of Mercy, with the others: This is more shocking to Reason, than Transubstantiation. For Reason had rather resign its Pretensions to judge what is Bread or Flesh, than have this Honour wrested from it to be the Architect of Virtue and Righteousness. But where am I running? My Design was only to give you warning, that wherever you go, *this Foolishness of preaching* will alienate Hearts from you, and open Mouths against you."

*Friday, 19.* My Brother had a second Return of his Pleurisy. A few of us spent *Saturday Night* in Prayer. The next Day, being *Whitsunday*, after hearing Dr. *Heylin* preach a truly Christian Sermon (on, *They were all filled with the Holy Ghost*: And so, said he, may all you be, if it is not your own Fault) and assisting him at the Holy Communion (his Curate being taken ill in the Church) I received the surprizing News, that my Brother



ther had found Rest to his Soul. His bodily Strength returned also from that Hour. *Who is so great a God as our God?*

I preached at St. *John's Wapping* at 3, and at St. *Bennetts, Paul's Wharf*, in the Evening. At these Churches likewise I am to preach no more. At St. *Antholin's* I preached, on the *Thursday* following.

*Monday, Tuesday and Wednesday*, I had continual Sorrow and Heaviness in my Heart. Something of which I described, in the broken Manner I was able, in the following Letter to a Friend.

“ O why is it, that so great, so wise, so holy a God  
 “ will use such an Instrument as me ! Lord, *let the Dead*  
 “ *bury their Dead?* But wilt thou send the Dead to raise  
 “ the Dead ? Yea, thou sendest whom thou *wilt* send,  
 “ and shewest Mercy by whom thou *wilt* shew Mercy !  
 “ Amen ! Be it then according to thy Will ! If thou  
 “ speak the Word, *Judas* shall cast out Devils.

“ I feel what you say (though not enough) for I am  
 “ under the same Condemnation. I see that the whole  
 “ Law of God is Holy, Just and Good. I know every  
 “ Thought, every Temper of my Soul, ought to bear  
 “ God's Image and Superscription. But how am I fal-  
 “ len from the Glory of God ! I feel, that *I am sold*  
 “ *under Sin*. I know, that I too deserve nothing but  
 “ Wrath, being full of all Abominations : And having  
 “ no good Thing in me, to atone for them, or to re-  
 “ move the Wrath of God. All my Works, my *Righ-*  
 “ *teousness*, my Prayers, need an Atonement for them-  
 “ selves. So that my Mouth is stop'd. I have nothing  
 “ to plead. God is Holy, I am unholy. God is a  
 “ consuming Fire. I am altogether a Sinner, meet to  
 “ be consumed.

“ Yet I hear a Voice (and is it not the Voice of God ?)  
 “ saying, *Believe and thou shalt be saved. He that be-*  
 “ *lieveth, is passed from Death unto Life. God so lov-*  
 “ *ed the World that he gave his only begotten Son, that*  
 “ *whosoever believeth on him, should not perish, but have*  
 “ *everlasting Life.*

“ O let no one deceive us by vain Words, as if we  
 “ had already attained this Faith ! By its Fruits we shall

“ know. Do we already feel *Peace with God*, and  
 “ *Joy in the Holy Ghost*? Does *his Spirit bear Witness*  
 “ *with our Spirit, that we are the Children of God*? A-  
 “ las, with mine he does not. Nor, I fear with yours.  
 “ O thou Saviour of Men, save us from trulling in any  
 “ Thing but *Thee*! Draw us after *Thee*! Let us be  
 “ emptied of ourselves, and then fill us with all Peace  
 “ and Joy in believing, and let nothing separate us from  
 “ thy Love, in Time or in Eternity!”

What occur'd on *Wednesf. 24*, I think best to relate at large, after premising what may make it the better understood. Let him that cannot receive it, ask of the Father of Lights, that he would give more Light to him and me.

1. I believe, 'till I was about ten Years old, I had not sinned away that *Washing of the Holy Ghost* which was given me in Baptism, having been strictly educated and carefully taught, that I could only be saved by *universal Obedience, by keeping all the Commandments of God*; in the Meaning of which I was diligently instructed. And those Instructions, so far as they respected Outward Duties and Sins, I gladly received, and often thought of. But all that was said to me of Inward Obedience, or Holiness, I neither understood nor remembered. So that I was indeed as ignorant of the true Meaning of the Law, as I was of the Gospel of *Christ*.

2. The next 6 or 7 Years were spent at School: Where Outward Restraints being removed, I was much more negligent than before even of Outward Duties, and almost continually guilty of Outward Sins, which I knew to be such, 'tho they were not scandalous in the Eye of the World. However I still read the Scriptures, and said my Prayers, Morning and Evening. And what I now hoped to be saved by, was, 1. *Not being so bad as other People*. 2. *Having still a Kindness for Religion*. And 3. *Reading the Bible, going to Church, and saying my Prayers*.

3. Being removed to the University, for five Years, I still said my Prayers both in Publick and in Private, and read with the Scriptures several other Books of Religion, especially Comments on the New Testament.

Yet

Yet I had not all this while so much as a Notion of Inward Holiness ; nay, went on habitually and (for the most Part) very contentedly, in some or other known Sin : Indeed with some Intermission and short Struggles, especially before and after the Holy Communion, which I was obliged to receive thrice a Year. I cannot well tell, what I hoped to be saved by now, when I was continually sinning against that little Light I had : Unless by those transient Fits of what many Divines taught me to call *Repentance*.

4. When I was about 22, my Father prest me to enter into Holy Orders. At the same Time the Providence of God directing me to *Kempis's Christian Pattern*, I began to see, that true Religion was seated in the Heart, and that GOD's Law extended to all our Thoughts as well as Words and Actions. I was however very angry at *Kempis*, for being *too strict*, tho' I read him only in Dean *Stanhope's* Translation. Yet I had frequently much sensible Comfort in reading him, such as I was an utter Stranger to before : And meeting likewise with a religious Friend, which I had never had till now, I began to alter the whole Form of my Conversation, and to set in Earnest upon a *New Life*. I set apart an Hour or two a Day for religious Retirement. I communicated every Week. I watched against all Sin, whether in Word or Deed. I began to aim at, and pray for Inward Holiness. So that now, *doing so much, and living so good a Life*, I doubted not but I was a good Christian.

5: Removing soon after to another College, I executed a Resolution, which I was before convinced was of the utmost Importance, shaking off at once all my trifling Acquaintance. I began to see more and more the Value of Time. I applyed myself closer to Study. I watched more carefully against actual Sins ; I advised others to be religious, according to that Scheme of Religion, by which I modelled my own Life. But meeting now with Mr. *Law's Christian Perfection and Serious Call*, (altho' I was much offended at many Parts of both, yet) they convinced me more than ever, of the exceeding Height and Breadth and Depth of the Law of God.

The Light flowed in so mightily upon my Soul, that every Thing appeared in a new View. I cried to God for Help, and resolved not to prolong the Time of obeying him as I had never done before. And by my continued *Endeavour to keep his whole Law*, Inward and Outward, *to the utmost of my Power*, I was persuaded that I should be accepted of him, and that I was even then in a State of Salvation.

6. In 1730, I began visiting the Prisons, assisting the Poor and Sick in Town, and doing what other good I could by my Presence or my little Fortune to the Bodies and Souls of all Men. To this End I abridged myself of all Superfluities, and many that are called Necessaries of Life. I soon became a *By-Word* for so doing, and I rejoiced that *my Name was cast out as Evil*. The next Spring I began observing the *Wednesday* and *Friday* Fasts, commonly observed in the Antient Church; tasting no Food 'till Three in the Afternoon. And now I knew not how to go any farther. I diligently strove against all Sin. I omitted no Sort of Self-denial which I thought lawful: I carefully used, both in publick and in private, all the Means of Grace at all Opportunities. I omitted no Occasion of doing Good: I for that Reason suffered Evil. And all this I knew to be nothing, unless as it was directed toward Inward Holiness. Accordingly this, the Image of God, was what I aimed at in all, by doing his Will, not my own. Yet when after continuing some Years in this Course, I apprehended myself to be near Death, I could not find that all this gave me any Comfort, or any Assurance of Acceptance with God. At this I was then not a little surprized; not imagining I had been all this Time building on the Sand, nor considering that *Other Foundation can no Man lay, than that which is laid by God, even CHRIST JESUS*.

7. Soon after a contemplative Man convinced me still more than I was convinced before, that Outward Works are nothing, being alone: And in several Conversations instructed me, how to pursue Inward Holiness, or a Union of the Soul with God. But even of his Instructions (tho' I then received them as the Words  
of

of God) I cannot but now observe, 1. That he spoke so incautiously against *trusting* in *Outward Works*, that he discouraged me from *doing* them at all. 2. That he recommended (as it were, to supply what was wanting in them) *mental Prayer*, and the like Exercises, as the most affectual Means of purifying the Soul, and uniting it with God. Now these were in Truth, as much *my own Works* as visiting the Sick or cloathing the Naked, and the *Union with God* thus pursued, was as really *my own Righteousness*, as any I had before pursued, under another Name.

8. In this *refined* Way of trusting to my own Works and my own Righteousness (so zealously inculcated by the *Mystick Writers*) I dragged on heavily, finding no Comfort or Help therein, till the Time of my leaving *England*. On Shipboard however I was again active in *Outward Works*: Where it pleased God of his free Mercy, to give me 26 of the *Moravian Brethren* for Companions, who endeavoured to shew me a more excellent Way. But I understood it not at first. I was too learned and too wise. So that it seemed Foolishness unto me. And I continued preaching and following after and trusting in that Righteousness, whereby no Flesh can be justified.

9. All the Time I was at *Savannah* I was thus *beating the Air*. Being ignorant of the Righteousness of CHRIST, which by a living Faith in Him bringeth Salvation to every one that believeth, I sought to establish my own Righteousness, and so laboured in the Fire all my Days. I was now, properly *under the Law*; I knew that *the Law* of God was *Spiritual*; I consented to it, that it was Good. Yea, I delighted in it, after the inner Man. Yet was I *carnal*, sold under Sin. Every Day was I constrained to cry out, *What I do, I allow not; for what I would, I do not, but what I hate, that I do. To will is indeed present with me; but how to perform that which is good, I find not. For the Good which I would, I do not; but the Evil which I would not, that I do. I find a Law, that when I would do*

Good,

*Good, Evil is present with me : Even the Law in my Members warring against the Law of my Mind, and still bringing me into Captivity to the Law of Sin.*

10. In this vile, abject State of Bondage to Sin, I was indeed fighting continually, but not conquering. Before, I had willingly served Sin; now it was unwillingly, but still I served it. I fell and rose and fell again. Sometimes I was overcome, and in Heaviness: Sometimes I overcame, and was in Joy. For as in the former State, I had some Foretastes of the Terrors of the Law, so had I in this, of the Comforts of the Gospel. During this whole Struggle between Nature and Grace (which had now continued above ten Years) I had many remarkable Returns to Prayer, especially when I was in Trouble: I had many sensible Comforts, which are indeed no other than short Anticipations of the Life of Faith. But I was still *under the Law, not under Grace* (the State most who are called Christians are content to live and die in) For I was only *striving with, not Freed from Sin*: Neither had I *The Witness of the Spirit with my Spirit*. And indeed could not; for I *sought it not by Faith, but (as it were) by the Works of the Law*.

11. In my Return to *England, January 1738*, being in imminent Danger of Death, and very uneasy on that Account, I was strongly convinced, that the Cause of that Uneasiness was Unbelief, and that the gaining a true, living Faith, was the *One Thing needful for me*. But still I fixt not this Faith on its right Object: I meant only Faith in GOD, not Faith in or thro' CHRIST. Again, I knew not that I was *wholly void of this Faith*; but only thought, *I had not enough* of it. So that when *Peter Böbler*, whom GOD prepared for me as soon as I came to *London*, affirmed of true Faith in CHRIST (which is but one) that it had those two Fruits inseparably attending it. "Dominion over Sin, and constant Peace from a Sense of Forgiveness," I was quite amazed, and looked upon it as a new Gospel. If this was so, it was clear, I had not Faith. But I was not willing to be convinced of this. Therefore I disputed with all my Might, and laboured to prove, that Faith might be where these were not; especially where the Sense of

Forgiveness was not : For all the Scriptures relating to this, I had been long since taught to construe away, and to call all *Presbyterians* who spoke otherwise. Besides, I well saw, no one could (in the Nature of Things) have such a Sense of Forgiveness, and not *feel* it. But I felt it not. If then there was no Faith without this, all my Pretensions to Faith dropped at once.

12. When I met *Peter Böbler* again, he consented, to put the Dispute upon the Issue which I desired, *viz.* Scripture and Experience. I first consulted the Scripture. But when I set aside the Glosses of Men, and simply considered the Word of GOD, comparing them together, endeavouring to illustrate the obscure by the plainer Passages, I found they all made against me, and was forced to retreat to my last Hold, "That Experience would never agree with the *literal Interpretation* of those Scriptures. Nor could I therefore allow it to be the True, 'till I found some living Witnesses of it." He replied, "He could shew me such at any Time ; if I desired it, the next Day." And accordingly the next Day, he came again with three others, all of whom testified of their own personal Experience, that a true living Faith in CHRIST, is inseparable from a Sense of Pardon for all Past, and Freedom from all Present Sins. They added with one Mouth, that this Faith was the Gift, the free Gift of GOD, and that he would surely bellow it upon every Soul, who earnestly and perseveringly sought it. I was now thro'ly convinced ; And, by the Grace of GOD, I resolved to seek it unto the End, 1. By absolutely renouncing all Dependence, in Whole or in Part, upon *my own Works* or Righteousness, on which I had really grounded my Hope of Salvation, tho' I knew it not, from my Youth up. 2. By adding to the *constant Use of all the other Means of Grace*, continual Prayer for this very Thing, Justifying, Saving Faith, a full Reliance on the Blood of CHRIST shed for *me* ; a Trust in Him, as *my CHRIST*, as *my* sole Justification, Sanctification and Redemption.

13. I continued thus to seek it (tho' with strange Indifference, Dulness and Coldness, and usually frequent Relapses into Sin) 'till *Wednesday May 24*. I think it was about five this Morning, that I opened my Testa-  
ment

ment on those Words. *Τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγελήματα δεδωρηται, ἵνα γένηθε θείας κοινοῦ φύσεως.* *There are given unto us exceeding great and precious Promises, even that ye should be Partakers of the Divine Nature.* 2 Pet. i. 4. Just as I went out, I opened it again on those Words, *Thou art not far from the Kingdom of GOD.* In the Afternoon I was asked to go to St. Paul's. The Anthem was, *Out of the Deep have I called unto Thee, O Lord: Lord hear my Voice. O let thine Ears consider well the Voice of my Complaint. If thou, Lord, will be extreme to mark what is done amiss, O Lord, who may abide it? But there is Mercy with Thee; therefore thou shalt be feared. O Israel, trust in the Lord: For with the Lord there is Mercy, and with Him is plenteous Redemption. And he shall redeem Israel from all his Sins.*

14. In the Evening I went very unwillingly to a Society in Aldersgate-street, where one was reading Luther's Preface to the Epistle to the Romans. About a Quarter before nine, while he was describing the Change which GOD works in the Heart thro' Faith in CHRIST, I felt my Heart strangely warmed. I felt I did trust in CHRIST, CHRIST alone for Salvation: And an Assurance was given me, That he had taken away my Sins, even mine, and saved me from the Law of Sin and Death.

15. I began to pray with all my Might for those who had in a more especial Manner despitefully used me and persecuted me. I then testified openly to all there, what I now first felt in my Heart. But it was not long before the Enemy suggested, "This cannot be Faith; for "where is thy Joy?" Then was I taught, that *Peace and Victory over Sin, are essential to Faith in the Captain of our Salvation: But, that as to the Transports of Joy that usually attend the Beginning of it, especially in those who have mourned deeply, GOD sometimes giveth, sometimes withholdeth them, according to the Counsels of his own Will.*

16. After my return home, I was much buffeted with Temptations: But cried out, and they fled away. They returned again and again. I as often lifted up my



my Eyes, and he *sent me Help from his Holy Place*. And herein I found the Difference between this and my former State chiefly consisted. I was striving, yea fighting with all my Might under the Law, as well as under Grace. But then I was sometimes, if not often, conquered; now, I was always Conqueror.

17. *Thursd. May 25.* The Moment I awaked, "*Jesus Master,*" was in my Heart and in my Mouth: And I found all my Strength lay in keeping my Eye fixt upon him, and my Soul waiting on him continually. Being again at *St. Paul's* in the Afternoon, I could taste the Good Word of GOD in the Anthem, which began, *My Song shall be always of the Loving Kindness of the Lord: With my Mouth will I ever be shewing forth thy Truth from one Generation to another.*" Yet the Enemy injected a Fear, "If Thou dost believe, why is there not a more sensible Change? I answered, (yet not I) That I know not. But this I know, I have *Now Peace with God. And I Sin not to Day*, and *Jesus my Master* has forbid me to take Thought for the *Morrow.*"

18. "But is not *any Sort of Fear* (continued the Tempter) a Proof that thou dost not believe?" I desired my Master to answer for me; and opened his Book upon those Words of *St. Paul, Without were Fightings, within were Fears.* Then infer'd I, well may Fears be within me; but I must go on, and tread them under my feet.

*Friday, May 26.* My Soul continued in Peace, but not in Heaviness, because of manifold Temptations. I asked *Mr. Telchig the Moravian*, What to do? He said you must not fight with them, as you did before, but flee from them, the Moment they appear, and take shelter in the Wounds of *Jesus*. The same I learned so from the Afternoon Anthem, which was, *My Soul continually waiteth still upon GOD; for of him cometh my Salvation; he verily is my Strength and my Salvation, he is my Defence so that I shall not greatly fall. O put your Trust in him always, ye People; pour out your Hearts before him; for GOD is our Hope.*

*Sat. 27.* Believing one Reason of my Want of Joy, as Want of Time for Prayer, I resolved to do no *Business*

finess 'till I went to Church in the Morning, but to continue pouring out my Heart before him. And this Day my Spirit was enlarged; so that tho' I was now also assaulted by many Temptations, I was more than Conqueror, gaining more Power thereby to trust and to rejoice in God my Saviour.

*Sunday, 28.* I waked in Peace, but not in Joy: In the same even quite State I was 'till the Evening, when I was roughly attacked in a large Company as an Enthusiast, a Seducer, and a Setter forth of new Doctrines. By the Blessing of God I was not moved to Anger, but after a calm and short Reply went away: Tho' not with so tender a Concern as was due to those, who were seeking Death in the Error of their Life.

This Day I preached in the Morning at *St. George's Bloomsbury*, on *This is the Victory that overcometh the World even our Faith*; and in the Afternoon at the Chapel in *Long-Acre*, on *God's justifying the Ungodly*; the last time (I understand) I am to preach at either. *Not as I will, but as thou wilt.*

*Mond. 29.* I set out for *Dummer* with *Mr. Wolf*, one of the First-fruits of *Peter Böbler's* Ministry in *England*. I was much strengthened by the Grace of God in Him: Yet was his State so far above mine, that I was often tempted to doubt, whether we had one Faith? But, without much reasoning about it, I held here; "Tho' his be *strong* and mine *weak*, yet that God hath given *some Degree* of Faith even to me, I know by its Fruits. For I have *constant Peace*; not one uneasy Thought. And I have *Freedom from Sin*: Not one unholy Desire.

Yet on *Wednesday* did I grieve the Spirit of God, not only by not *watching unto Prayer*, but likewise by speaking with *Sharpeness* instead of tender Love, of one that was not found in the Faith. Immediately God hid his Face and I was troubled; and in this Heaviness I continued till the next Morning, *June 1.* When it pleased God, while I was exhorting another, to give Comfort to *my Soul*, and (after I had spent some Time in Prayer) to direct me to those gracious Words, *Having therefore Eclatness, to enter into the holiest by the Blood of Jesus.*

Jesus.—*Let us draw near with a true Heart, in full Assurance of Faith. Let us hold fast the Profession of our Faith without wavering; (for he is faithful that promised) and let us consider one another, to provoke unto Love and to Good Works.*

*Saturd. June 3.* I was so strongly assaulted by one of my old Enemies, that I had scarce Strength to open my Lips, or even to look up for Help. But after I had prayed, faintly, as I could, the Temptation vanished away.

*Sunday 4.* Was indeed a Feast-day. For from the Time of my rising till past one in the Afternoon, I was praying, reading the Scriptures, singing Praise, or calling Sinners to Repentance. All these Days I scarce remember to have opened the Testament, but upon some great and precious Promise. And I saw more than ever, that the Gospel is in Truth, but one great Promise, from the Beginning of it to the End.

*Tuesd. 6.* I had still more Comfort and Peace and Joy: On which I fear I began to perfume. For in the Evening I received a Letter from *Oxford*, which threw me into much Perplexity. It was asserted therein, “That no Doubting could consist with the least Degree of true Faith: That whoever at any Time felt any Doubt or Fear, was not *Weak in Faith*, but had no Faith at all: And that none hath any Faith, ’till the Law of the Spirit of Life has made him *wholly free from the Law of Sin and Death.*”

Begging of God to direct me, I opened my Testament on *1 Cor. iii. ver. 1. &c.* where *St. Paul* speaks of those whom he terms *Babes in Christ*, who were not able to bear strong Meat, nay (in a Sense) *Carnal*; to whom nevertheless he says *Ye are God’s Building, ye are the Temple of God.* Surely then these Men had some Degree of Faith; tho’ it is plain, their Faith was but *weak*.

After some Hours spent in the Scripture and Prayer, I was much comforted. Yet I felt a kind of Soreness in my Heart, so that I found my Wound was not fully healed. O God, save thou me, and all that are *weak in the Faith*, from doubtful Disputations!

*Wednesday, June 7.* I determined, if GOD should permit, to retire for a short Time into *Germany*. I had fully propos'd before I left *Georgia* so to do, if it should please GOD to bring me back to *Europe*. And I now clearly saw the Time was come. My weak Mind could not bear to be thus sawn asunder. And I hop'd the conversing with those Holy Men, who were themselves living Witnesses of the full Power of Faith, and yet able to bear with those that are weak, would be a Means, under GOD, of so establishing my Soul, that I might go on from Faith to Faith, and from Strength to Strength.

*Thursday 8.* I went to *Salisbury* to take Leave of my Mother. The next Day I left *Sarum*, and on *Saturday* came to *Stanton-harcourt*. Having preached Faith in CHRIST there on *Sunday 11*, I went on to *Oxford*; and thence on *Monday* to *London*, where I found Mr. *Ingham* just setting out. We went on board the next Day, *Tuesday 13*, and fell down to *Gravesend* that Night. About four in the Afternoon on *Wednesday* we lost Sight of *England*. We reached the *Maese* at eight on *Thursday* Morning, and in an Hour and a half landed at *Rotterdam*.

We were eight in all, five *English* and three *Germans*. Dr. *Koker*, a Physician of *Rotterdam*, was so kind, when we set forward in the Afternoon, as to walk an Hour with us on our Way. I never before saw any such Road as this. For many Miles together, it is raised for some Yards above the Level, and paved with a small Sort of Brick, as smooth and clean as the Mall at *St. James's*. The Walnut Trees stand in even Rows on either Side: So that no Walk in a Gentleman's Garden is pleasanter. About seven we came to *Goudart*, where we were a little surprized, at meeting with a Treatment which is not heard of in *England*. Several Inns utterly refused to entertain us; so that it was with Difficulty we at last found one, where they did us the Favour to take our Money for some Meat and Drink, and the Use of two or three bad Beds. They prest us much in the Morning to see their Church, but were displeas'd at our pulling off our Hats when we went in; telling

telling us, " We must not do so ; It was not the Cause from there." It is a large old Building, of the Gothic Kind, resembling some of our English Cathedrals. There is much History-Painting in the Windows, which they told us, is greatly admired. About eight we left Goudart, and in a little more than six Hours reached *Ysselstein*.

Here we were at Baron *Wattevil's*, as at Home. We found with him a few German Brethren and Sisters, and seven or eight of our English Acquaintance, who had settled here some Time before. They lodged just without the Town, in three or four little Houses, 'till one should be built that would contain them all. Saturday 17. was their Intercession-Day. In the Morning, some of our English Brethren desired me to administer the Lord's Supper: The rest of the Day we spent with all the Brethren and Sisters, in hearing the wonderful Work which God is beginning to work over all the Earth, and in making our Requests known unto Him, and giving Him Thanks for the Mightiness of His Kingdom.

At six in the Morning we took Boat. The beautiful Gardens lie on both Sides the River, for great Part of the Way to *Amsterdam*, whither we came about five in the Evening. The exact Neatness of all the Buildings here, the nice Cleanness of the Streets (which, we were informed, were all washed twice a Week) and the Canals which run thro' all the main Streets, with Rows of Trees on either Side, make this the pleasantest City which I have ever seen. Here we were entertained with truly Christian Hospitality, by Mr. *Decknatel*, a Minister of the *Mennonists*, who suffered us to want nothing while we stayed here, which was 'till the Thursday following. Dr. *Barkhausen* (a Physician, a *Muscovite* Nation) who had been with Mr. *Decknatel*, for some Time, shewed us likewise all possible Kindness. Remember them, O LORD, for Good!

Monday 17. I was at one of the Societies, which lasted an Hour and an half. About sixty Persons were present. The Singing was in *Low dutch*, (Mr. *Decknatel* having translated into *Low-dutch*, Part of the

*Hernbut's* Hymn-book) but the Words were so very near the *German*, that any who understood the Original, might understand the Translation. The expounding was in *Hig-dutch*. I was at another of the Societies on *Tuesday*, where were present about the same Number. On *Wednesday*, one of our Company found a Sheep that had been lost: His Sister, who had lived here for some Time with one whom she loved too well, as he did her. But they were now both resolved, by the Grace of God (which they accordingly executed without Delay) *To pluck out the right Eye, and cast it from them.*

*Thursday 22.* We took Boat at eight in the Evening, and landed at four in the Morning, walked on to *Uut-fafs*, which we left about two, having now another Boy added to our Number. A little before eight we came to *Beurn*, a small ill-built City, belonging to the Prince of *Orange*. Setting out early in the Morning, we came to *Nimwegen*, the last Town in *Holland*, about two in the Afternoon: And leaving it at four, came before eight to an Inn, two Hours short of *Cleve*.

*Sunday 25.* After spending an Hour in Singing and Prayer, we walked 'till near Noon, before we could meet with any Refreshment. The Road would have appeared exceeding pleasant, being broad and strait, with tall Trees on either Side, had not Weariness and Rain prevented. We hoped to reach *Reinberg* in the Evening, but could not; being obliged to stop two Hours short of it, at a little House, where many good *Lutherans* were concluding the Lord's Day (as is usual among them) with fiddling and dancing!

*Monday 26.* We breakfasted at *Reinberg*, left it at half an Hour past ten, and at four came to *Urding*. Being much tired, we rested here, so that it was near ten at Night before we came to *Neus*. Having but a few Hours Walk from hence to *Cölen*, we went thither easily, and came at five the next Evening, into the ugliest, dirtiest City, I ever yet saw with my Eyes.

*Wednesd. 28.* We went to the Cathedral, which is mere Heaps upon Heaps; a huge, mishapen Thing, which has no more of Symmetry, than of Neatness belong-

belonging to it. I was a little surprized to observe, that neither in this, nor in any other of the *Romish* Churches where I have been, is there, properly speaking, any such Thing as joint Worship: But one prays at one Shrine or Altar, and another at another, without any Regard to, or Communication with one another. As we came out of the Church, a Procession began on the other Side of the Church-Yard. One of our Company scrupling to pull off his Hat, a zealous Catholick presently cried out, *knock down the Lutheran Dog*. But we prevented any Contest, by retiring into the Church.

Walking on the Side of the *Rhine* in the Afternoon, I saw to my great Surprize (for I always thought before, no *Romanist* of any Fashion believed any thing of the Story) a fresh Painting, done last Year at the publick Expence, on the Outside of the City Wall, in Memory of the bringing in the Heads of three Kings (says the Latin Inscription) thro' the Gate adjoining: Which indeed, in Reverence (it seems) to them, has been stop'd up ever since.

At four we took Boat, when I cou'd not but observe the Decency of the *Papists*, above us who are called *Reformed*. As soon as ever we were seated, (and so every Morning after) they all pulled off their Hats, and each used by himself, a short Prayer for our prosperous Journey. And this Justice I must do to the very Boatmen (who upon the *Rhine* are generally wicked even to a Proverb) I never heard one of them take the Name of God in vain, or saw any one laugh, when any thing of Religion was mention'd. So that I believe the Glory of *Sporting with sacred Things*, is peculiar to the *English* Nation!

We were four Nights on the Water, by Reason of the Swiftnes of the Stream, up which the Boat was drawn by Horses. The high Mountains on each Side the River, rising almost perpendicular, and yet covered with Vines to the very Top, gave us many agreeable Prospects: A religious House, or old Castle, every now and then appearing on the Brow of one of them. On

*Sunday Evening, July 2, we came to Mentz ; and Monday the 3d, at half an Hour past ten, to Frankfort.*

Faint and weary as we were, we could have no Admittance here, having brought no Passes with us, which indeed we never imagined would have been required, in a Time of settled general Peace. After waiting an Hour at the Gates, we procured a Messenger, whom we sent to Mr. Böbler (*Peter Böbler's* Father) who immediately came, procured us Entrance into the City, and entertained us in the most friendly Manner. We set out early in the Morning on *Tuesday* the 4th, and about one came to *Marienborn*. But I was so ill, that after talking a little with Count *Zinzendorf*, I was forced to lie down the rest of the Day.

The Family at *Marienborn* consists of about ninety Persons, gathered out of many Nations. They live for the present in a large House hired by the Count, which is capable of receiving a far greater Number ; but are building one, about three (*English*) Miles off, on the Top of a fruitful Hill. *O how pleasant a Thing it is, for Brethren to dwell together in Unity !*

*Thursday 6.* The Count carried me with him to the Count of *Solmes*, where I observed with Pleasure the *German* Frugality. Three of the young Countesses (tho' grown up) were dressed in Linen ; the Count and his Son in plain Cloth. At Dinner, the next Day, a Glass of Wine and a Glass of Water were set by every one, and if either was emptied, a Second. They all conversed freely and unaffectedly. At ten at Night we took Coach again, and in the Morning reached *Marienborn*.

I lodged with one of the Brethren at *Eckershausen*, an *English* Mile from *Marienborn*, where I usually spent the Day, chiefly in conversing with those who could speak either *Latin* or *English* ; not being able, for want of more Practice, to speak *German* readily. And here I continually met with what I sought for, *viz.* Living Proofs of the Power of Faith : Persons saved from Inward as well as Outward Sin, by the Love of God shed abroad in their Hearts ; and from all Doubt and Fear, by the abiding Witness of the Holy Ghost given unto them.

*Sunday*



*Sund. 9.* The Count preached in the old Castle at *Ranneberg* (about three *English* Miles from *Marienborn*) where is also a small Company of those who seek the LORD JESUS in Sincerity. *Wednesday 12,* was one of the Conferences for Strangers; where one of *Frankfort* proposing the Question, Can a Man be justified and not know it? The Count spoke largely upon it to this Effect:

1. Justification is, the Forgiveness of Sins.
2. The Moment a Man flies to CHRIST he is justified.
3. And has Peace with GOD, but not always Joy:
4. Nor perhaps may he know he is justified, 'till long after.
5. For the Assurance of it, is distinct from Justification itself.
6. But others may know he is justified by his Power over Sin, by his Seriousness, his Love of the Brethren, and his *Hunger and Thirst after Righteousness, which alone prove the spiritual Life to be begun.*
7. To be justified is the same Thing as to be born of GOD.
8. When a Man is awakened, he is begotten of GOD, and his Fear and Sorrow and Sense of the Wrath of GOD, are the Pangs of the new Birth.

I then recollected what *Peter Böbler* had often said upon this Head, which was to this Effect:

1. When a Man has living Faith in CHRIST, then is he justified:
2. This is always given in a Moment,
3. And in that Moment he has Peace with GOD;
4. Which he cannot have, without knowing that he has it:
5. And being born of GOD, he sinneth not:
6. Which Deliverance from Sin he cannot have, without knowing that he has it.

*Saturday 15.* Was the Intercession Day, when many Strangers were present from different Parts. On *Monday 17.* having stayed here ten Days longer than I intended (my first Design being only to rest one or two Days) I proposed setting out for *Hernbuth*; but Mr. *Ingham*.

*Ingham* desiring me to stay a little longer, I stayed 'till *Wednesday* 19. when *Mr. Hauptman* (a Native of *Dresden*) *Mr. Brown* and I set out together.

We breakfasted at *Gchlenhausen*, an old, unhandsome Town, dined at *Offenau* (where is a strange Instance of Moderation, a Church used every *Sunday*, both by the *Papists* and the *Lutherans* alternately) and notwithstanding some sharp Showers of Rain, in the Evening reached *Steinau*. *Thursday* 20. we dined at *Braunsal*, and passing thro' *Fulda* in the Afternoon (where the Duke has a pleasant Palace) travelled thro' a delightful Country of Hills and Vales, and in the Evening came to *Rickbersch*. The next Night (after having had the most beautiful Prospect which I think I ever saw, from the Top of a high Hill, commanding a vast Extent of various Land on every Side) we, with some Difficulty, and many Words, procured a poor Accomodation at an Inn in *Marksul*. *Saturday* 22. having passed thro' *Eisenach* in the Morning, we came thro' a more level open Country, to *Saxe-Gotha* in the Afternoon, a neat pleasant City, in which the Prince's Palace is indeed a fine Building. We stopped an Hour here with a friendly Man, and in the Evening came to *Ditleben*; and thence in the Morning to *Erfurt*, where we were kindly entertained by *Mr. Reinbart*, to whom we were directed by some of the Brethren at *Marienborn*. In the Afternoon we came to *Weymar*, where we had more Difficulty to get thro' the City than is usual, even in *Germany*: Being not only detained a considerable Time at the Gate, but also carried before I know not what Great Man (I believe, the Duke) in the Square: Who after many other Questions, asked, What we were going so far as *Hernhutb* for? I answered, "To see the Place where the Christians live." He looked hard, and let us go.

*Monday* 24. we came early to *Jena*, which lies at the Bottom of several high, steep, barren Hills. The Students here are distinguished from the Townsmen by their Swords. They do not live together in Colleges (nor indeed in any of the *German* Universities) as we do in *Oxford* and *Cambridge*; but are scattered up and  
down

down the Town, in Lodging or Boarding Houses. Those of them to whom we were recommended, behaved as Brethren indeed. O may brotherly Kindness, and every good Word and Work, abound among them more and more !

At *Jena* the Stone Pillars begin, set up by the Elector of *Saxony*, and marking out every Quarter of a *German Mile*, to the End of his Electorate. Every Mile is a large Pillar, with the Names of the neighbouring Towns, and their Distances inscribed. It were much to be wished, that the same Care were taken in *England*, and indeed in all Countries.

We left *Jena* early on *Tuesday*, reached *Weisenfeldt* in the Evening, and *Merseberg* on *Wednesday* Morning. Having a Desire to see *Halle* (two *German Miles* off) we set out after Breakfast, and came thither at two in the Afternoon. But we could not be admitted into the Town, when we came. The King of *Prussia's* Tall Men, who kept the Gates, sent us backward and forward, from one Gate to another, for near two Hours. I then thought of sending in a Note to Professor *Francke*, the Son of that *August Herman Francke*, whose Name, is indeed as precious Ointment. O may I follow him, as he did CHRIST ! And by *Manifestation of the Truth*, commend myself to every Man's Conscience in the Sight of GOD !

He was not in Town. However, we were at length admitted into the Orphan-House, that amazing Proof, that *all Things are still possible to him that believeth*. There is now a large yearly Revenue for its Support, beside what is continually brought in by the Printing-Office, the Books sold there, and the Apothecary's Shop, which is furnished with all Sorts of Medicines. The Building reaches backward from the Front in two Wings, for, I believe, a hundred and fifty Yards. The Lodging-Chambers for the Children, their Dining-Room, their Chappel, and all the adjoining Apartments, are so conveniently contrived, and so exactly clean, as I have never seen any before. Six hundred and fifty Children (we are informed) are wholly maintained there, and three Thousand (if I mistake not) taught,

taught. Surely, such a Thing neither we nor our Fathers have known, as this great Thing which God has done here !

*Thursday 27.* We returned to *Merseberg*, and at five in the Evening came to the Gates of *Leipsig*. After we had sent in our Pass, and waited an Hour and an half, we were suffered to go to a bad Inn in the Town.

*Friday 28.* We found out Mr. *Marschall*, and the other Gentlemen of the University, to whom we were directed. They were not wanting in any good Office while we stayed, and in the Afternoon went with us an Hour forward in our Journey.

After a pleasant Walk on *Saturday*, on *Sunday 30* about seven in the Morning, we came to *Meissen*. In *Meissen-Castle*, the *German China-Ware* is made, which is full as dear as that imported from the *Indies*; and as finely shaped, and beautifully coloured, as any I have ever seen. After Breakfast we went to Church. I was greatly surprized at all I saw there: At the Costliness of Apparel in many, and the Gaudiness of it, in more; at the huge Fur Caps worn by the Women, of the same Shape with a *Turkish* Turband; which generally had one or more Ribbands hanging down a great Length behind. The Minister's Habit was adorned with Gold and Scarlet, and a vast Cross both behind and before. Most of the Congregation sat (the Men generally with their Hats on, at the Prayers as well as Sermon) and all of them stayed, during the Holy Communion, tho' but very few received. Alas, alas! what a *Reformed* Country is this!

At two in the Afternoon we came to *Dresden*, the chief City of *Saxony*. Here also we were carried for above two Hours from one Magistrate or Officer to another, with the usual impertinent Solemnity, before we were suffered to go to our Inn. I greatly wonder that common Sense and common Humanity (for these doubtless subsist in *Germany* as well as *England*) do not put an End to this senseless, inhuman Ulage of Strangers, which we met with at almost every *German* City, tho' more particularly at *Frankfort*, *Weymar*, *Halle*, *Leipsig* and *Dresden*. I know nothing that can reasonably be said in its Defence, in a Time of full Peace, being a Breach

Breach of all the common, even heathen Laws of Hospitality. If it be a Custom, so much the worse; the more is the Pity, and the more the Shame.

In the Evening we saw the Palace the late Elector was building, when God called him away. The Stonework he had very near finished, and some of the Apartments within. It is a beautiful and magnificent Design; but all is now swiftly running to Ruin. The new Church on the outside resembles a Theatre. It is eight Square, built of fine Free-Stone. We were desired also to take Notice of the great Bridge, which joins the new with the old Town; of the large, brass Crucifix upon it, generally admired for the Workmanship; and of the late King *Augustus's* Statue on Horse-back, which is at a small Distance from it. Alas! Where will all these Things appear, when *the Earth and the Works thereof shall be burnt up?*

Between five and six the next Evening (having left Mr. Hauptman with his Relations in *Dresden*) we came to *Neustadt*, but could not procure any Lodging in the City. After walking half an Hour, we came to another little Town, and found a sort of an Inn there; but they told us plainly, *we should have no Lodging with them; for they did not like our Looks.*

About eight we were received at a little House in another Village, where God gave us sweet Rest.

*Tuesday August 1.* At three in the Afternoon, I came to *Hernhuth*, about thirty *English* Miles from *Dresden*. It lies in *Upper-Lusatia*, on the Border of *Bohemia*, and contains about an hundred Houses, built on a rising Ground, with evergreen Woods on two Sides, Gardens and Corn-fields on the others, and high Hills at a small Distance. It has one long Street, thro' which the great Road from *Zittau* to *Löbau* goes. Fronting the Middle of this Street is the Orphan-house; in the lower Part of which is the Apothecary's Shop, in the Upper, the Chappel, capable of containing six or seven hundred People. Another Row of Houses runs at a small Distance from either End of the Orphan-house, which accordingly divides the rest of the Town (beside the long Street) into two Squares. At the East End of it is the  
Count's

Count's House, a small, plain Building like the rest ; having a large Garden behind it well laid out, not for Show, but for the Use of the Community.

We had a convenient Lodging assigned us in the House appointed for Strangers : And I had now abundant Opportunity, of observing whether what I had heard was enlarged by the Relators, or was neither more nor less than the naked Truth.

I rejoiced to find Mr. *Hernsdorf* here, whom I had so often conversed with in *Georgia*. And there was nothing in his Power which he did not do, to make our Stay here useful and agreeable. About eight we went to the publick Service, at which they frequently use other Instruments with their Organ. They began (as usual) with Singing. Then followed the Expounding, closed by a second Hymn : Prayer followed this ; and then a few Verses of a third Hymn ; which concluded the Service,

*Wednesday* 2. At four in the Afternoon, was a Love-feast of the married Men, taking their Food with Gladness and Singleness of Heart, and with the Voice of Praise and Thanksgiving.

*Thursday* 3. (and so every Day at eleven) I was at the Bible-Conference, wherein Mr. *Müller* (late Master of a great School in *Zittau*, 'till he left all to follow CHRIST) and several others, read together, as usual, a Portion of Scripture in the Original. At five was the Conference for Strangers, when several Questions concerning Justification were resolved. This Evening *Christian David* came hither. O may God make him a Messenger of glad Tidings.

On *Friday* and *Saturday* (and so every Day in the following Week) I had much Conversation with the most experienced of the Brethren, concerning the great Work which God had wrought in their Souls, purifying them by Faith : And with *Martin Döber*, and the other Teachers and Elders of the Church, concerning the Discipline used therein.

*Sund.* 6. We went to Church at *Bertboldsdorf*, a *Lutheran* Village about an *English* Mile from *Hernbuth*. Two large Candles stood lighted upon the Altar ; the last Supper was painted behind it ; the Pulpit was placed

over it, and over that, a brass Image of CHRIST on the Cross.

The Minister had on a sort of Pudding-Sleeve Gown, which covered him all round. At nine began a long Voluntary on the Organ, closed with a Hymn, which was sung by all the People sitting (in which Posture, as is the *German* Custom, they sung all that followed.) Then the Minister walked up to the Altar, bow'd; sung these *Latin* Words, *Gloria in excelsis Deo*; bow'd again and went away. This was followed by another Hymn, sung as before, to the Organ by all the People. Then the Minister went to the Altar again, bow'd, sung a Prayer, read the Epistle, and went away. After a third Hymn was sung, he went a third Time to the Altar, sung a Versicle (to which all the People sung a Response) read the third Chapter to the *Romans*, and went away. The People having then sung the Creed in Rhyme, he came and read the Gospel, all standing. Another Hymn follow'd, which being ended, the Minister in the Pulpit used a long extemporary Prayer, and afterwards preach'd an Hour and a Quarter on a Verse of the Gospel. Then he read a long Intercession and general Thanksgiving, which before Twelve concluded the Service.

After the Evening Service at *Hernhub* was ended, all the unmarried Men (as is their Custom) walk'd quite round the Town, singing Praise with Instruments of Musick; and then on a small Hill, at a little Distance from it, casting themselves into a Ring, join'd in Prayer. Thence they returned into the Great Square, and a little after Eleven, commended each other to GOD.

*Tuesday* 8. A Child was buried. The burying Ground (called by them *Gottes Acker*, i. e. GOD's Ground) lies a few hundred Yards out of the Town, under the Side of a little Wood. There are distinct Squares in it for married Men and unmarried; for married and unmarried Women; for Male and Female Children, and for Widows. The Corpse was carried from the Chappel, the Children walking first: Next the *Orphan-father* (so they call him who has the chief Care

of the Orphan-house) with the Minister of *Bertholdsdorf*; then four Children bearing the Corpse, and after them, *Martin Düber* and the Father of the Child. Then followed the Men, and last of all the Women and Girls. They all sung as they went. Being come into the Square where the Male-Children are buried, the Men stood on two Sides of it, the Boys on the third, and the Women and Girls on the fourth. There they sung again: After which the Minister used (I think read) a short Prayer, and concluded with that Blessing, “*Unto GOD’s gracious Mercy and Protection I commit you.*”

Seeing the Father (a plain Man, a Taylor by Trade) looking at the Grave, I ask’d, “How do you find yourself?” He said, “Praised be the LORD, never better. He has taken the Soul of my Child to himself. I have seen, according to my Desire, his Body committed to Holy Ground. And I know that when it is raised again, both he and I shall be ever with the LORD.”

Several Evenings this Week I was with one or other of the private Bands. On *Wednesday* and *Thursday* I had an Opportunity of talking with *Michael Linner*, the eldest of the Church, and largely with *Christian David*, who, under GOD, was the first Planter of it.

Four Times also I enjoy’d the Blessing of hearing him preach, during the few Days I spent here: And every Time he chose the very Subject which I should have desired, had I spoken to him before. Thrice he described the State of those who are *Weak in Faith*, who are justified, but have not yet a new, clean Heart; who have received Forgiveness thro’ the Blood of *Christ*, but have not received the constant Indwelling of the Holy Ghost. This State he explain’d once, from *Blessed are the Poor in Spirit; for theirs is the Kingdom of Heaven*; when he shew’d at large from various Scriptures, that many are Children of GOD and Heirs of the Promises, long before their Hearts are soften’d by Holy Mourning, before they are comforted by the abiding Witness of the Spirit, melting their Souls into all Gentleness and Meekness; and much more, before they are renew’d in all that *Righteousness*, which they hungered and thirsted after,



after, before they are *Pure in Heart* from all Self-will and Sin, and *merciful* as their Father which is in Heaven is merciful.

A second Time he pointed out this State from those Words, *Who shall deliver me from the Body of this Death! I thank God, Jesus Christ our LORD. There is therefore no Condemnation to them which are in Christ Jesus.* Hence also he at large both proved the Existence, and shewed the Nature of that intermediate State, which most experience between that Bondage which is described in the 7th Chapter of the Epistle to the *Romans*, and the full glorious Liberty of the Children of God, described in the Eighth and in many other Parts of Scripture.

This he yet again explain'd from the Scriptures which describe the State the Apostles were in, from our LORD's Death (and indeed for some Time before) till the Descent of the Holy Ghost at the Day of Pentecost. They were then *clean*, as *Christ* himself had borne them Witness, *by the Word which he had spoken unto them.* They then had *Faith*, otherwise he could not have prayed for them, that their *Faith* might *not fail.* Yet they had not in the full Sense *New Hearts*; neither had they received *the Gift of the Holy Ghost.*

The fourth Sermon which he preach'd, concerning the Ground of our Faith, made such an Impression upon me, that when I went home, I could not but write down the Substance of it, which was as follows:

“ The Word of Reconciliation which the Apostles preached, as the Foundation of all they taught, was, that *we are reconciled to God, not by our own Works, nor by our own Righteousness, but wholly and solely by the Blood of Christ.*

“ But you will say, must I not grieve and mourn for my Sins? Must I not humble myself before God? Is not this just and right? And must I not first do this before I can expect God to be reconciled to me? I answer, it is just and right. You must be humbled before God. You must have a broken and contrite Heart.

But then observe, this is not your own Work. Do you grieve that you are a Sinner? This is the Work of the Holy Ghost. Are you contrite? Are you humbled before God? Do you indeed mourn, and is your Heart broken within you? All this worketh the self-same Spirit.

“ Observe again, this is not the Foundation. It is not this by which you are justified. This is not the Righteousness, this is no Part of the Righteousness by which you are reconciled unto God. You grieve for your Sins. You are deeply humble. Your Heart is broken. Well: But all this is nothing to your Justification. The Remission of your Sins is not owing to this Cause, either in Whole or in Part. Your Humiliation and Contrition have no Influence on that. Nay, observe farther, that it *may* hinder your Justification, that is, if you build any Thing upon it; if you think, I must be *so or so* contrite. I must grieve *more*, before I can be justified. Understand this well. To think you must be *more* contrite, *more* humble, *more* griev'd, *more* sensible of the Weight of Sin, before you can be justified; is, to lay your Contrition, your Grief, your Humiliation for the Foundation of your being justified; at least for a Part of the Foundation. Therefore it hinders your Justification; and a Hindrance it is which must be removed, before you can lay the right Foundation. The right Foundation is, not *your* Contrition (tho' that is not your *own*) not *your* Righteousness, nothing of *your own*: Nothing that is wrought *in you* by the Holy Ghost; but it is something *without you*, *viz.* The Righteousness and the Blood of Christ.

“ For this is the Word, *To him that believeth on God that justifieth the Ungodly, his Faith is counted for Righteousness.* See ye not, that the Foundation is nothing *in us*? There is no Connexion between God and the Ungodly. There is no Tie to unite them. They are altogether separate from each other. They have nothing in common. There is nothing less or more in the Ungodly, to join them to God. Works, Righteousness, Contrition? No. Ungodliness only. This then do, if  
you

you will lay a right Foundation. Go streight to *Christ* with all your Ungodliness. Tell him, Thou whose Eyes are as a Flame of Fire searching my Heart, seest that I am Ungodly. I plead nothing else. I do not say, I am humble or contrite; but I am Ungodly. Therefore bring me to him that justifieth the Ungodly. Let thy Blood be the Propitiation for me. For there is nothing in me but Ungodliness.

“ Here is a Mystery. Here the wise Men of the World are lost, are taken in their own Craftiness. This the Learned of the World cannot comprehend. It is Foolishness unto them: Sin is the only Thing which divides Men from God. Sin (let him that heareth understand) is the only Thing which unites them to God, *i. e.* the only Thing which moves the Lamb of God to have Compassion upon, and by his Blood, to give them Access to the Father.

“ This is the *Word of Reconciliation* which we preach. This is the Foundation which never can be moved. By Faith we are built upon this Foundation: And this Faith also is the Gift of God. It is his free Gift, which he now and ever giveth to every one that is willing to receive it. And when they have received this Gift of God, then their Hearts will melt for Sorrow that they have offended him. But this Gift of God lives in the Heart, not in the Head. The Faith of the Head, learned from Men or Books, is nothing worth. It brings neither Remission of Sins, nor Peace with God. Labour then to believe with your whole Heart. So shall you have Redemption thro’ the Blood of *Christ*. So shall you be cleans’d from all Sin. So shall ye go on from Strength to Strength, being renewed Day by Day in Righteousness and all true Holiness ”

*Saturday 12.* Was the Intercession-Day, when many Strangers were present, some of whom came twenty or thirty Miles. I would gladly have spent my Life here; but my Master calling me to labour in another Part of his Vineyard, on *Monday 14.* I was constrained to take my Leave of this happy Place; *Martin Döber*, and a few others of the Brethren, walking with us about an Hour. O when shall THIS Christianity cover the Earth, as the *Waters cover the Sea!*

To hear, in what Manner GOD out of *Darkness* commanded this *Light* to shine, must be agreeable to all those in every Nation, who can testify from their own Experience, *The Gracious LORD hath so done his marvellous Acts, that they ought to be had in Remembrance.* I shall therefore here subjoin the Substance of several Conversations, which I had at *Hernbuth*, chiefly on this Subject. And may many be incited hereby to give Praise unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever!

It was on *August 10*, (Old Stile) that I had an Opportunity of spending some Hours with *Christian David*. He is a Carpenter by Trade, more than Middle-aged, tho' I believe not fifty yet. Most of his Words I understood well; if at any Time I did not, one of the Brethren who went with me, explain'd them in *Latin*. The Substance of what he spoke, I immediately after wrote down; which was as follows:

“ When I was young, I was much troubled at hearing some affirm, that the *Pope* was *Antichrist*. I read the *Lutheran* Books writ against the *Papists*, and the *Papist* Books writ against the *Lutherans*. I easily saw that the *Papists* were in the Wrong; but not that the *Lutherans* were in the Right. I could not understand what they meant, by being justified by Faith, by Faith alone, by Faith without Works. Neither did I like their talking so much of *Christ*. Then I began to think, How can *Christ* be the Son of God? But the more I reasoned with myself upon it, the more confused I was, 'till at last I loath'd the very Name of *Christ*. I could not bear to mention it. I hated the Sound of it; and would never willingly have either read or heard it. In this Temper I left *Moravia*, and wandered thro' many Countries, seeking Rest but finding none.

In these Wanderings I fell among some *Jews*. Their Objections against the New Testament, threw me into fresh Doubts. At last I set myself to read over the Old Testament, and see if the Prophecies therein contain'd were fulfill'd. I was soon convinced they were.

were. And thus much I gain'd, A fixt Belief, that JESUS was the CHRIST.

But soon after this a new Doubt arose, Are the New Testament Prophecies fulfill'd? This I next set myself to examine. I read them carefully over, and could not but see every Event answered the Prediction: So that the more I compared the one with the other, the more fully I was convinced that *All Scripture was given by Inspiration of GOD.*

Yet still my Soul was not in Peace: Nor indeed did I expect it, till I should have openly renounced the Errors of *Poperly*: Which accordingly I did at *Berlin*. I now also led a very strict Life. I read much, and prayed much. I did all I could to conquer Sin; yet it profited not; I was still conquer'd by it. Neither found I any more Rest among the *Lutherans*, than I did before among the *Papists*.

At length, not knowing what to do, I list'd myself a Soldier. Now I thought I should have more Time to pray and read, having with me a New Testament and a Hymn-Book. But in one Day both my Books were stole. This almost broke my Heart. Finding also in this Way of Life all the Inconveniencies which I thought to avoid by it, after six Months I returned to my Trade, and followed it two Years. Removing then to *Görlitz* in *Saxony*, I fell into a dangerous Illness. I could not stir Hand nor Foot for twenty Weeks. Pastor *Sleder* came to me every Day. And from him it was, that the Gospel of *Christ* came first with Power to my Soul.

Here I found the Peace I had long sought in vain; for I was assured *my Sins* were forgiven. Not indeed all at once, but by Degrees; not in one Moment, nor in one Hour. For I could not immediately believe, that I *was* forgiven, because of the Mistake I was then in concerning Forgiveness. I saw not then, that the first Promise to the Children of God is, *Sin shall no more reign over you*; but thought, I was to *feel it in me* no more, from the Time it was forgiven. Therefore, altho' I had the Mastery over it, yet I often fear'd, it was not forgiven, because it still *stirred in me*, and at  
some-

sometimes thrust sore at me that I might fall: Because tho' it did not reign, it did remain in me; and I was continually tempted, tho' not overcome. This at that Time threw me into many Doubts: Not understanding, that the Devil tempts, properly speaking, only those whom he perceives to be escaping from him. He need not tempt his own: For they lie in the Wicked One (as St. John observes) and do his Will with Greediness. But those whom Christ is setting free, he tempts Day and Night, to see if he can recover them to his Kingdom. Neither saw I then, that the being justified, is widely different from the having *The full Assurance of Faith*. I remember'd not, that our LORD told his Apostles before his Death, *Ye are clean*; whereas it was not till many Days after it, that they were fully assured by the Holy Ghost then receiv'd, of their Reconciliation to God, thro' his Blood. The Difference between these Fruits of the Spirit, was as yet hid from me; so that I was hardly and slowly convinced I had the one, because I had not the other.

When I was recovered from my Illness, I resolv'd to return into *Moravia*, and preach Christ to my Relations there. Thence I came back to *Görlitz*, where I continued five Years, and there was a great awakening both in the Town and Country round about. In this Space I made two more Journeys into *Moravia*, where more and more came to hear me, many of whom promis'd to come to me, wherever I was, when a Door should be open'd for them.

After my Return from my third Journey, Count *Zinzendorf* sent to *Görlitz*, the Minister of *Bertholdsdorf* being dead, for Mr. *Rothe* who was in a Gentleman's Family there, to be Minister of that Place. Mr. *Rothe* told him of me, and he writ to me, to come to him, and when I came, said, "Let as many as will of your Friends come hither; I will give them Land to build on, and Christ will give them the rest." I went immediately into *Moravia* and told them, God had now found out a Place for us. Ten of them followed me then; ten more the next Year; one more in my following Journey. The *Papists* were now alarm'd, set a

Price

Price upon my Head, and levell'd the House I had lodg'd in, even with the Ground. I made however eleven Journeys thither in all, and conducted as many as desired it to this Place, the Way to which was now so well known, that many more came of themselves.

Eighteen Years ago we built the first House. We chose to be near the great Road rather than at *Bertholdsdorf* (for the Count gave us our Choice) hoping we might thereby find Opportunities of instructing some that travel'd by us. In two Years we were increas'd to 150; when I contracted an intimate Acquaintance with a *Calvinist*, who after some Time brought me over to his Opinion touching Election and Reprobation: And by me were most of our Brethren likewise brought over to the same Opinions. About this Time we were in great Straits, wherewith many were much dejected. I endeavoured to comfort them, with the Sense of God's Love towards them. But they answered, "Nay, it may be he hath no Love towards us; it may be we are not of the Election; but God hated us from Eternity, and therefore he has suffered all these Things to come upon us." The Count observing this, desired me to go to a neighbouring Minister, Pastor *Steinmetz*, and talk with him fully on that Head, "Whether *Christ* died for All?" I did so, and by him God fully convinced me of that important Truth. And not long after, the Count desired we might all meet together, and consider these Things thro'ly. We met accordingly at his House, and parted not for three Days. We open'd the Scriptures, and consider'd the Account which is given therein, of the whole Oeconomy of God with Man, from the Creation to the Consummation of all Things, and by the Blessing of God we came all to one Mind; particularly in that fundamental Point, that *He willetb all Men to be saved, and to come to the Knowledge of his Truth.*

Sometime after, the *Jesuits* told the Emperor, that the Count was gathering together all the *Moravians* and *Bohemians*, forming them into one Body, and making a new Religion. Commissioners were immediately sent to *Hernbuth*, to examine the Truth of this. The Sub-

stance

stance of the final Answer return'd thro' them to the Emperor was as follows.

*An Extract of the publick Instrument signed at Hernhuth, in August, 1729.*

1. **WE** believe the Church of the *Bohemian* and *Moravian* Brethren, from whom we are descended; to have been a holy and undefiled Church, as is owned by *Luther* and all other Protestant Divines: Who own also that our Doctrine agrees with theirs. But our Discipline they have not.

2. But we do not rest upon the Holiness of our Ancestors: It being our continual Care, to shew that we are pass'd from Death unto Life, by worshipping God in Spirit and in Truth. Nor do we account any Man a Brother, unless he has either preserved inviolate the Covenant he made with God in Baptism, or, if he has broken it, been born again of God.

3. On the other Side, whosoever they are who being sprinkled by the Blood of *Christ*, are sanctified thro' Faith, we receive them as Brethren, altho' in some Points they may differ from us. Not that we can renounce or give up any Doctrine of God, contained in Holy Writ; the least Part of which is dearer unto us, than Thousands of Gold and Silver.

4. Discipline we judge to be necessary in the highest Degree, for all those who have any Knowledge of divine Truth: And we can therefore in no wise forsake that, which we have received from our Forefathers. Yet if it should ever be (which God forbid) that any of us should speak or act perverse Things, we could only say, with *St. John*, *They went forth from us, but were not of us: For if they had been of us, they would have continued with us.*

5. The publick Worship of God at *Bertholdsdorf*, which we have hitherto frequented, we are the less able now to forsake, because we have there an Assembly of true Believers, a Doctrine free from Error, and a Pastor who *having labour'd much in the Word, is worthy of*

*double*



*double Honour.* Therefore we have no Cause to form any Congregation, separate from this: Especially seeing we both use that Liberty which CHRIST hath purchas'd for us; and so often experience the Power of the Doctrine which is taught there, and agree with the Evangelical Protestants (i. e. *Lutherans*) in all Truths of Importance. As for the controverted Points, which require a subtle Wit, we either are ignorant of them, or despise them.

6. The Name of Brethren and Sisters we do not reject, as being agreeable both to Scripture and to Christian Simplicity. But we do not approve of being call'd by the Name of any Man: As knowing, *we have one Father, even Him which is in Heaven.*

In 1732 we were again required to give an Account of ourselves. This was then done, in the Manner following.

*An Extract of the Letter wrote by the Church of Hernhuth, to the President of Upper Lusatia, 24 Jan. 1732.*

**N**ONE can be ignorant of the Religion of our Ancestors, who have read the History of *John Huss*. Some of his Followers endeavour'd to repel force by Force. The rest, having better learn'd CHRIST, obtain'd Leave of *George Podibrad*, King of *Bohemia*, to retire and live apart. Retiring accordingly in the Year 1453, to a Place on the Borders of *Silesia* and *Moravia*, they lived in Peace, 'till the Time of *Luther* and *Calvin*, with both of whom, as with their Followers, they maintained a friendly Intercourse, especially when by the Providence of God, they were placed among those of either Opinion.

2. In the Year 1699, *David Ernest Jablonsky*, Grandson to *Amos Comenius* the last Bishop of the *Moravians*, was consecrated Bishop of the united Brethren in *Moravia*, *Bohemia* and *Poland*, in a Synod regularly assembled. To him Count *Zinzendorf* signified, that several of the *Moravian* Brethren, having escaped from the Tyranny of the *Papists*, were so join'd to the *Lutherans*, whose

whose Doctrine they approved, as nevertheless to retain their antient Discipline. His entire Approbation of this, Bishop *Jablonsky* testified to the Count in several Letters.

3. It must be acknowledg'd, that many of our Ancestors, about the Beginning of the Reformation, from Fear of Man, did not openly confess the Truth. And hence it was that the *Romish* Pastors bore with them; being little concerned what their private Opinions were. But hence it also was, that continually using Dissimulation, and not walking in Simplicity, they were no longer fervent in Spirit, as of old Time, neither could they find any Peace to their Souls.

4. It was in the Year 1715, that a Soldier of the Emperor's, lately discharged came to *Sebl*, a Village of which the *Jesuits* are Lords, and began to talk with *Augustin Neusser* and his Brother. He sharply reprov'd their Hypocrisy, in pretending to be *Romanists*, and dissembling the true Faith. Yet they confer'd with Flesh and Blood, 'till the Year 1722, when at length they forsook all, and retired into *Upper Lusatia*. They left their three Brothers behind them, who were soon after cast into Prison, and grievously persecuted by the *Papists*; so that as soon as ever a Door was open'd, they also left all, and followed their Brothers into *Lusatia*: The same did many others soon after, as finding no Safety, either for Body or Soul in their own Country: Whence about the same Time, *Micbael* and *Martin Linner*, and the *Haberlands* were driven out, with their Families, after having suffered the Loss of all Things, for not conforming to the *Romish* Worship, and for receiving those they call'd *Hereticks* into their Houses.

5. But the Brethren at *Kühnewald* were treated with still greater Severity. All their Books were taken away; they were compelled by the most exquisite Torments, to conform to the *Popish* Superstitions and Idolatries; and in the End cast into, and kept in, the most loathsome Prisons: Whereby *David Schneider*, the *Nitschmans*, and many others, were constrain'd also to leave their Country, and all that they had. These are  
the

the plain Reasons of our leaving *Moravia*, of which your Excellency desired an Account from us."

In the mean Time we found a great Remissness of Behaviour had crept in among us. And indeed the same was to be found in most of those round about us, whether *Lutherans* or *Calvinists*, so insisting on Faith, as to forget, at least in Practice, both Holiness and good Works.

Observing this terrible Abuse of preaching CHRIST *given for us*, we began to insist more than ever, on CHRIST *living in us*. All our Exhortations and Preaching turn'd on this; we spoke, we writ, of nothing else. Our constant Inquiries were, "Is CHRIST form'd *in you*? Have you a new Heart? Is your Soul renewed in the Image of God? Is the whole Body of Sin destroyed in you? Are you fully assured, beyond all Doubt or Fear, that you are a Child of God? In what Manner and at what Moment did you receive that full Assurance?" If a Man could not answer all these Questions, we judg'd he had no true Faith. Nor would we permit any to receive the LORD's Supper among us, 'till he could.

In this Persuasion we were, when I went to *Groenland*, five Years ago. There I had a Correspondence by Letter with a *Danish* Minister, on the Head of Justification. And it pleas'd God to shew me by him (tho' he was by no Means a Holy Man, but openly guilty of gross Sins) That we had now lean'd too much to this Hand, and were run into another Extreme: That CHRIST *in us* and CHRIST *for us*, ought indeed to be both insisted on; but first and principally CHRIST *for us*, as being the Ground of all. I now clearly saw, we ought not to insist on any Thing we *feel*, any more than any Thing we *do*, as if it were necessary previous to Justification, or the Remission of Sins. I saw, that least of all ought we so to insist on the full Assurance of Faith, or the Destruction of the Body of Sin, and the Extinction of all its Motions; as to exclude those who had not attained this from the LORD's Table, or to deny that they had any Faith at all. I plainly perceiv'd,

ceived, this full Assurance was a distinct Gift from Justifying Faith, and often not given 'till long after it: And that Justification does not imply, that Sin should not *stir* in us, but only that it should not *conquer*.

And now first it was, that I had that full Assurance of my own Reconciliation to GOD, thro' CHRIST. For many Years I had had the Forgiveness of my Sins, and a Measure of the Peace of GOD; but I had not 'till now, that Witness of his Spirit, which shuts out all Doubt and Fear. In all my Trials I had always a Confidence in CHRIST, who had done so great Things for me. But it was a Confidence mixt with Fear: I was afraid, *I had not done enough*. There was always something dark in my Soul 'till now. But now the clear Light shined: And I saw that what I had hitherto so constantly insisted on, the *doing* so much and *feeling* so much, the long Repentance and Preparation for believing, the bitter Sorrow for Sin, and that deep Contrition of Heart which is found in some, were by no Means essential to Justification. Yea, that wherever the free Grace of GOD is rightly preached, a Sinner in the full Career of his Sins, will probably receive it, and be justified by it, before one who insists on such previous Preparation.

At my Return to *Hernbuth*, I found it difficult at first, to make my Brethren sensible of this, or to persuade them not to insist on the Assurance of Faith, as a necessary Qualification for receiving the LORD's Supper. But from the Time they were convinced, which is now three Years since, we have all chiefly insisted on CHRIST *given for us*: This we urge as the principal Thing, which if we rightly believe, CHRIST will surely be *form'd in us*. And this preaching we have always found to be accompanied with Power, and to have the Blessing of GOD following it. By this, Believers receive a steady Purpose of Heart, and a more unshaken Resolution, to indure with a free and chearful Spirit whatsoever our LORD is pleas'd to lay upon them.

The same Day I was with *Michael Linner*, the eldest of the Church; the Sum of whose Conversation was this:

“ The

“ The Church of *Moravia* was once a glorious Church. But it is now covered with thick Darknefs. It is about sixteen Years ago, that I began to seek for Light. I had a New Testament which I constantly read: Upon which I often said to my self, “ This says, I ought to be humble and meek and pure in Heart. How comes it that I am not so ? ” I went to the best Men I knew, and ask’d, “ Is not this the Word of God ? And if so, ought I not to be such as this requires, both in Heart and Life ? ” They answered, “ The first Christians indeed were such ; but it was impossible for *us* to be so perfect.” This Answer gave me no Satisfaction. I knew God could not mock his Creatures, by requiring of them what he saw it was impossible for them to perform. I asked others, but had still the same Answer, which troubled me more and more.

About fourteen Years ago, I was more than ever convinced, that I was wholly different from what God required me to be. I consulted his Word again and again ; but it spoke nothing but Condemnation ; till at last I could not read, nor indeed do any thing else, having no Hope and no Spirit left in me. I had been in this State for several Days, when being musing by myself, these Words came strongly into my Mind, God *so loved the World, that he gave his only begotten Son, to the End that all who believe in him, should not perish but have everlasting Life.*” I thought, “ *All ?* Then I am one. Then he is given for *me*. But I am a Sinner. And he came to save Sinners.” Immediately my Burden drop’d off, and my Heart was at rest.

But the full Assurance of Faith I had not yet ; nor for the two Years I continued in *Moravia*. When I was driven out thence by the *Jesuits*, I retired hither, and was soon after received into the Church. And here after some Time it pleased our LORD to manifest himself more clearly to my Soul, and give me that full Sense of Acceptance in Him, which excludes all Doubt and Fear.

Indeed the leading of the Spirit is different in different Souls. His more usual Method, I believe is, to give in one and the same Moment the Forgiveness of

Sins, and a full Assurance of that Forgiveness. Yet in many he works as he did in me : Giving first the Remission of Sins, and after some Weeks or Months or Years, the full Assurance of it.

This great Truth was farther confirm'd to me the next Day by the Conversation I had with *David Nitschman*, one of the Teachers or Pastors of the Church ; who express himself to this Effect :

“ In my Childhood I was very serious ; but as I grew up, was so careless, that at eighteen Years old, I had even forgot to read. When I found this, I was startled. I soon learned again, and then spent much Time in Reading and Prayer. But I knew nothing of my Heart, 'till about the Age of twenty six. I bought a Bible, and began to read the New Testament. The farther I read, the more I was condemned. I found a Law which I did not, could not keep. I had a Will to avoid all Sin : But the Power I had not. I continually strove ; but was continually conquered. The Thing which *I would I did not* ; but what *I would* not have done that I did. In this Bondage I was, when I fell into a Fit of Sickness ; during my Recovery from which I felt a stronger Desire than ever, to avoid all Sin. At the same Time I felt the Power. And Sin no longer reigned over me.

But soon after I fell into grievous Temptations, which made me very uneasy. For tho' I yielded not to them, yet they returned again and again, as fast as they were conquered. Then it came into my Mind, “ I take all this Pains to serve God. What if there be no God ? How do I know there is ? ” And on this I mused more and more, 'till I said in my Heart, “ There is no God ! ”

In this State I was when I came to *Hernbuth*, about fourteen Years ago. And every Day for a full Year, from Morning to Night, I groaned under this Unbelief. Yet I prayed continually, unbelieving as I was ; particularly one *Sunday*, when being in the Church of *Bertholdsdorf*, and quite weary of hearing so much of Him, whose very Being I did not believe, I vehemently said,

“ O

“ O GOD, if thou be a God, thou must manifest thyself, or I cannot believe it.” In walking home, I thought of an Expression of Pastor *Rothe's*, “ Only suppose these Things are so: Suppose there be a God.” I said to myself, “ Well, I will, I do suppose it.” Immediately I felt a strange Sweetness in my Soul, which increased every Moment 'till the next Morning: And from that Time, if all the Men upon Earth, and all the Devils in Hell had joined in denying it, I could not have doubted the Being of a God, no, not for one Moment. This first Sweetness lasted for six Weeks, without any Intermiſſion.

I then fell into Doubts of another Kind. I believed in GOD; but not in CHRIST. I opened my Heart to *Martin Döber*, who used many Arguments with me, but in vain. For above four Years, I found no Rest, by Reason of this Unbelief. 'Till one Day, as I was fitting in my House, despairing of any Relief, those Words shot into me, “ GOD was in CHRIST, reconciling the World to himself.” I thought, “ Then GOD and CHRIST are one.” Immediately my Heart was fill'd with Joy; and much more at the Remembrance of these Words which I now felt I did believe. “ *The Word was with GOD, and the Word was GOD. And the Word was made Flesh, and dwelt among us.*”

Yet in a few Days I was troubled again. I believed CHRIST was the Saviour of the World. But I could not call him *my* Saviour, neither did I believe, He would save *me*. And one Day, as I was walking across the Square, that Text came strongly into my Mind, “ *The Unbelieving shall have their Part in the Lake which burneth with Fire and Brimstone.*” I returned home, terrified beyond Expression, and instantly began crying out to our Saviour, telling him, “ I deserved no less than Hell, and gave myself up, if it were his Will, to suffer what I had deserved.” In a Moment I found a Gleam of Hope, that He would have Mercy even on me.

But this in a short Time vanished away, and my Uneasiness returned again. Many endeavoured to persuade me that I had, but I knew I had not, a right Faith in

CHRIST. For I had no Confidence in him; nor could I lay hold upon him as *my* Saviour. Indeed reading one Day (in *Arndt's True Christianity*) "That if all the Sins of all the Men upon Earth were joined in one Man, the Blood of CHRIST was sufficient to cleanse that Man from all Sin:" I felt for a Time Comfort and Peace: But it was but for a Time; and then I was overwhelmed as before with Sadness and Unbelief. And I was oppress'd almost beyond my Strength, when \* a Year ago I went into this little Wood. At first I was tempted to break out into Impatience; but then I thought, our Saviour knows best; nor would he suffer this  
this

\* N. B. i. e. *In the Year 1737. Several Years before which he was elected one of the four publick Teachers of the Church; which Office he retains to this Day. Now which of the two Consequences will you chuse, (for one or the other is unavoidable) Either that a Man may preach the Gospel (yea, and with the Demonstration of the Spirit) who has no Faith: Or that a Man who has a Degree of true Faith, may yet have Doubts and Fears?*

*The Account given of him when in the Midst of these Doubts and Fears, in a Treatise wrote by one of the Brethren, and published in the Year 1735, runs in the following Words:*

*"The Third of our Teachers is a Shoemaker, a Moravian, an Israelite indeed, in whom there is no Guile, who has a good Testimony of all the Brethren. This Man endeavours in the most pathetic Manner to inculcate true Sincerity and Uprightness of Heart: And acknowledges his own Misery and Corruption first, before he applies himself to others. He then endeavours to beat down all the false Rests and deceitful Supports in the Christian Warfare. He declares how one ought to come to Christ, (viz.) with an humble Spirit without Self-flattery, not being ashamed to confess our Sins; nor yet standing still or dwelling too long upon complaining of our Depravity and Misery; but taking Courage to venture on the Grace of God, in Christ Jesus; and calling upon him in Tears and in Prayers, till he avenge us of our Adversaries."*



this Trouble to continue so long, if he did not see it was good for me. I delivered my self wholly into his Hands, to dispose of according to his good Pleasure. In that Hour I saw, that all who believe in Him, are reconciled to God thro' his Blood, and was assured, that I was thereby reconciled, and numbered among the Children of God. And from that Hour, I have had no Doubt, or Fear, but all Peace and Joy in Believing."

Some of the Circumstances of this uncommon Relation, were made more clear to me, by the Account I receiv'd in the Afternoon from a Student at *Hernhuth*, *Albinus Theodorus Feder*.

" I (said he) for three Years fought against Sin with all my Might, by Fasting and Prayer and all the other Means of Grace. But notwithstanding all my Endeavours, I gain'd no Ground; Sin still prevail'd over me; till at last, not knowing what to do farther, I was on the very Brink of Despair. Then it was that having no other Refuge left, I fled to my Saviour as one lost and undone, and that had no Hope, but in his Power, and free Mercy. In that Moment I found my Heart at rest, in good Hope that my Sins were forgiven; of which, I had a stronger Assurance six Weeks after, when I received the Lord's Supper here. But I dare not affirm, I am a Child of God; neither have I the Seal of the Spirit. Yet I go on quietly doing my Saviour's Will, taking Shelter in his Wounds, from all Trouble and Sin, and knowing he will perfect his Work in his own Time."

*Martin Däber*, when I described my State to him, said, " He had known very many Believers, who if ask'd the Question, would not have dared to affirm, that they were the Children of God. And he added, It is very common for Persons to receive Remission of Sins, or Justification thro' Faith in the Blood of *Christ*, before they receive the full Assurance of Faith, which God many Times with-holds, till he has tried whether they will work together with him, in the Use of the first Gift.

Nor

Nor is there any need (continued he, *Döber*) to incite any one to seek that Assurance by telling him, the Faith he has, is nothing. This will be more likely to drive him to Despair, than to encourage him to press forward. His single Business, who has received the first Gift is, *credendo credere* & *in credendo perseverare* (to believe on, and to hold fast that whereunto he hath attain'd) To go on, doing his Lord's Will, according to the Ability God hath already given; chearfully and faithfully to use what he has received, without Solicitude for the rest."

In the Conversation I afterwards had with *Augustine Neusser* a Knife-smith, (another of the Pastors or Teachers of the Church, about Sixty Years of Age) as also with his Brothers, *Wensel*, and *Hantz Neusser*, the Nature of True Faith and Salvation was yet farther explained to me.

*Augustine Neusser* spoke to this Effect:

"By Experience I know, that we cannot be justified through the Blood of *Christ*, till we feel that all our Righteousness and good Works avail nothing towards our Justification. Therefore what Men call a *Good Life*, is commonly the greatest of all Hindrances to their coming to CHRIST. For it will not let them see, that they are lost, undone Sinners; and if they see not this, they cannot come unto him.

Thus it was with me. I led a good Life from a Child. And this was the great Hindrance to my coming to CHRIST. For, abounding in good Works, and diligently using all the Means of Grace, I persuaded myself for thirteen or fourteen Years, that all was well, and I could not fail of Salvation. And yet, I cannot say, my Soul was at rest, even till the Time when God shewed me clearly, that my Heart was as corrupt, notwithstanding all my good Works, as that of an Adulterer or Murderer. Then my Self-dependence wither'd away. I wanted a Saviour, and fled naked to him. And in him I found true Rest to my Soul, being fully assured, that all my Sins were forgiven. Yet I cannot tell the Hour or Day, when I first received that full Assurance.

urance. For it was not given me at first, neither at once; but grew up in me by Degrees. But from the Time it was confirm'd in me, I have never lost it; having never since doubted, no, not for a Moment."

What *Wensel Neuffer* said, was as follows:

"From a Child I had many Fits of Seriousness, and was often uneasy at my Sins: This Uneasiness was much increased about fifteen Years since by the preaching of *Christian David*. I thought the Way to get Ease was, to go and live among the *Lutherans*, whom I supposed to be all good Christians. But I soon found they, as well as the *Papists*, were carnal, worldly-minded Men. About thirteen Years ago I came from among them to *Hernbuth*; but was still as uneasy as before: Which I do not wonder at now (tho' I did then) for all this Time, tho' I saw clearly, I could not be saved, but by the Death of CHRIST, yet I did not trust in that *only* for Salvation, but depended on my own Righteousness *also*, as the joint Condition of my Acceptance.

After I was settled here, seeing the great Diversity of Sects wherewith we were surrounded, I began to doubt whether any Religion was true? For half a Year these Doubts perplexed me greatly; and I was often just on the Point of casting off all Religion and returning to the World. The Fear of doing this threw me into a deeper Concern than ever I had been in before. Nor could I find how to escape, for the more I struggled, the more I was intangled. I often reflected on my former Course of Life, as more desirable than this. And one Day, in the Bitterness of my Soul, besought our blessed Saviour, "At least to restore me to that State, which I was in before I left *Moravia*." In that Moment he manifested himself to me, so that I could lay hold on him as *my* Saviour, and shewed me, it is *only* the Blood of CHRIST which cleanseth us from all Sin. This was ten Years since, and from that Hour, I have not had one Doubt of my Acceptance. Yet I have not any Transports of Joy. Nor had, I when he thus revealed himself unto me. Only I well remember, that Mani-  
festation

festation of himself was like a cool, refreshing Wind, to one that is fainting away with sultry Heat. And ever since my Soul has been sweetly at rest, desiring no other Portion in Earth or Heaven."

"I was awaken'd (said *Hantz Neuffer*) by my Grandfather when a Child, and by him carefully instructed in the New Testament. I married young, and being from that Time weak and sickly, was the more earnest to work out my Salvation: And nineteen or twenty Years ago, I had a strong Confidence in our Saviour, and was continually warning others against trusting in themselves, in their own Righteousness or good Works. Yet I was not free from it my self. I did not trust in him *only* for Acceptance with God. And hence it was, that not building on the right Foundation, the Blood and Righteousness of CHRIST alone, I could not gain a full Victory over my Sins, but sometimes conquered them, and sometimes was conquered by them. And therefore I had not a full or constant Peace, tho' I was commonly easy, and hoping for Mercy.

Sixteen Years ago (on *Saturday* next) I came to my Brother *Augustine* at *Hernhutb*. There was then only one little House here. Here I continued eight Years in much the same State, thinking I trusted in CHRIST alone; but indeed trusting partly in His and partly in my own Righteousness. I was walking one Day in this little Wood, when GOD discovered my Heart to me. I saw I had 'till that Hour trusted in my own Righteousness, and at the same Time, that I had no Righteousness at all, being altogether corrupt and abominable, and fit only for the Fire of Hell. At this Sight I fell into bitter Grief, and an horrible Dread overwhelm'd me, expecting nothing (as I saw I deserved nothing else) but to be swallow'd up in a Moment. In that Moment I beheld the Lamb of God, taking away my Sins. And from that Time I have had Redemption thro' his Blood, and full Assurance of it. I have that Peace in him which never fails, and which admits of no Doubt or Fear. Indeed I am but a little one in CHRIST; therefore I can receive as yet but little of him. But from his Fulness I have enough; and I praise him, and am satisfied."

In the three or four following Days I had an Opportunity of talking with *Zacharias Neusser*, (Cousin to *Hantz*) *David Schneider*, *Christoph Demuth*, *Arvid Gradin* (now at *Constantinople*) and several others of the most experienced Brethren. I believe no Preface is needful to the Account they gave of God's Dealings with their Souls, which I doubt not will stir up many, thro' his Grace, to *glorify their Father which is in Heaven*.

“ I was born (said *Zacharias Neusser*) on the Borders of *Moravia*, and was first awakened by my Cousin *Wensel*, who soon after carried me to hear Mr. *Steinmetz*, a *Lutheran* Minister, about thirty *English* Miles off. I was utterly astonish'd. The next Week I went again: After which, going to him in private, I open'd my Heart, and told him all my Doubts, those especially concerning Popery. He offered to receive me into Communion with him, which I gladly accepted of; and in a short Time after I received the Lord's Supper from his Hands. While I was receiving, I felt CHRIST had died for me. I knew I was reconciled to GOD. And all the Day I was overwhelm'd with Joy, having those Words continually on my Mind. *This Day is Salvation come to my House: I also am a Son of Abraham*. This Joy I had continually for a Year and a half, and my Heart was full of Love to CHRIST.

After this I had Thoughts of leaving *Moravia*. I was convinced, it would be better for my Soul. Yet I would not do it, because I got more Money here than I could elsewhere. When I reflected on this, I said to my self, “ This is mere Covetousness. But if I am covetous, I am not a Child of GOD.” Hence I fell into deep Perplexity, nor could I find any Way to escape out of it. In this Slavery and Misery I was for five Years; at the End of which I fell sick: In my Sickness my Heart was set at Liberty, and Peace returned to my Soul. I now prayed earnestly to GOD, to restore my Health, that I might leave *Moravia*. He did restore it, and I immediately removed to *Hernbuth*. After I had been here a Quarter of a Year, the Count preached one Day, upon the Nature of Sanctification. I found  
I had

I had not experienced what he described, and was greatly terrified. I went to my Cousin *Wensel*, who advised me to read over the 3d, 4th and 5th Chapters of the Epistle to the *Romans*. I did so. I had read them an hundred Times before, yet now they appear'd quite new, and gave me such a Sight of God's justifying the Ungodly, as I never had before. On *Sunday* I went to Church at *Bertholdsdorf*, and while we were singing those Words, "*Wir glauben auch in Jesum Christ.*" (we believe also in *Jesus Christ*) I clearly saw him as my Saviour. I wanted immediately to be alone, and to pour out my Heart before him. My Soul was filled with Thankfulness, and with a still, soft, quiet Joy, such as it is impossible to express. I had full Assurance that *my Beloved was mine, and I was his*, which has never ceased to this Day. I see by a clear Light, what is pleasing to him, and I do it continually in Love. I receive daily from him Peace and Joy; and I have nothing to do but to praise him."

The most material Part of *David Schneider's* Account was this:

"Both my Father and Mother fear'd God, and carefully instructed me in the Holy Scriptures. I was from a Child earnestly desirous to follow their Instructions, and more so after my Father's Death. Yet as I grew up, many Sins got the Dominion over me. Of which God began to give me a Sense, by the preaching of Pastor *Steinmetz*; who speaking one Day of Drunkenness, to which I was then addicted, I was so griev'd and ashamed, that for several Days I could not bear to look any one in the Face. It pleas'd God afterwards to give me, tho' not all at once, a Sense of my other both outward and inward Sins. And before the Time of my coming out of *Moravia*, I knew that my Sins were forgiven. Yet I can't fix on any particular Time, when I knew this first. For I did not clearly know it at once: God having always done every Thing in my Soul by Degrees.

When I was about twenty-six, I was prest in Spirit to exhort and instruct my Brethren. Accordingly many of them met at my House, to read, pray, and sing Psalms.

Psalms. They usually came about ten or eleven, and stay'd till one or two in the Morning. When *Christian David* came to us, we were much quicken'd and comforted, and our Number greatly increas'd. We were undisturbed for two Years. But then the *Papists* were inform'd of our Meeting. Immediately Search was made. All our Books were seiz'd, and we were ordered to appear before the Consistory. I was examined many Times; was imprison'd, releas'd and imprison'd again five Times in one Year. At last I was adjudged to pay fifty Rix-dollars, and suffer a Year's Imprisonment. But upon a Re-hearing, the Sentence was changed, and I was ordered to be sent to the Gallies. Before this Sentence was executed, I escaped out of Prison, and came to *Sorau* in *Silesia*. Many of my Brethren follow'd me, and here for near ten Years I taught the Children in the Orphan-House. I soon sent for my Wife and Children. But the Magistrates had just then order'd, that the Wives and Children of all those who had fled, should be taken into safe Custody. The Night before this Order was to be executed, she escaped and came to *Sorau*.

Soon after, some of my Brethren who had been there, prest me much to remove to *Hernbuth*: *Christian David*, in particular, by whose continued Importunity, I was at length brought to resolve upon it. But all my Brethren at *Sorau* were still as strongly against it, as I myself had formerly been. For a whole Year I was struggling to break from them, or to persuade them to go too. And it cost me more Pains to get from *Sorau*, than it had done to leave *Moravia*.

At length I broke loose and came to *Hernbuth*, which was about three Years ago. Finding I could scarce subsist my Family here by hard Labour, whereas at *Sorau* all Things were provided for me, I grew very uneasy. The more uneasy I was, the more my Brethren refrain'd from my Company; so that in a short Time I was left quite alone. Then I was in deep Distress indeed. Sin revived and almost got the Mastery over me. I tried all Ways, but found no Help. In this miserable State I was about a Year ago, when the Brethren cast Lots

O

con-

concerning me, and were thereby directed to admit me to the Lord's Table. And from that Hour my Soul received Comfort, and I was more and more assured that I had an Advocate with the Father, and that I was fully reconciled to God by his Blood."

*Christoph Demuth* spoke to this Effect :

" My Father was a pious Man from his Youth. He carefully instructed all his Children. I was about fifteen when he died. A little before he died, having been all his Life-time under the Law, he receiv'd at once Remission of Sins, and the full Witness of the Spirit. He call'd us to him and said " My dear Children, let your whole Trust be in the Blood of CHRIST. Seek Salvation in this, and in this alone, and he will shew you the same Mercy he has to me. Yea, and he will shew it to many of your Relations and Acquaintance, when his Time is come."

From this Time till I was twenty-seven Years old I was more and more zealous in seeking CHRIST. I then removed into *Silesia*, and married. A Year after I was much prest in Spirit, to return and visit my Brethren in *Moravia*. I did so. We had the New Testament, our *Moravian* Hymns, and two or three *Lutheran* Books. We read and sung and prayed together, and were much strengthen'd. One Day as we were together at my House, one knock'd at the Door. I open'd it and it was a *Jesuit*. He said, " My dear *Demuth*, I know you are a good Man and one that instructs and exhorts your Friends, I must see what Books you have." And going into the inner Room, he found the Testament and the rest together. He took them all away; nor did we dare to hinder him. The next Day we were summon'd before the Consistory, and after a long Examination, order'd to appear in the Church before the Congregation on the following *Sunday*. There they read a long Confession of Faith, and afterwards bid us say, " In the Name of the Father, and of the Son, and of the Holy Ghost." We did so, tho' not knowing what they meant. They then told us, " We had abjured the *Lutheran* Errors, and called the blessed Trinity to witness, that we assent-

ed



ed to that Confession of Faith." My Heart sunk within me when I heard it. I went Home, but could find no Rest. I thought I had now denied my Saviour, and could expect no more Mercy from him. I could not bear to stay in *Moravia* any longer, but immediately return'd into *Silesia*. There I continued six Years, but there too I was perpetually terrified with the Thoughts of what I had done. I often enquired after my Brethren whom I had left in *Moravia*. Some of them I heard were thrown into Prison, and others escaped to a little Village in *Lusatia* called *Hernhutb*. I wish'd I could go to that Place my self, and at last meeting with one who had the same Desire, we agreed to go together. But our Design being discover'd he was apprehended and thrown into Prison. Expecting the same Treatment, I earnestly prayed, "That God would shew me a Token for Good." Immediately my Soul was fill'd with Joy, and I was ready to go to Prison or to Death.

Two Days pass'd, and no Man ask'd me any Question; when doubting, what I ought to do, I went into a neighbouring Wood, and going into a little Cave, fell on my Face and prayed, "Lord, thou see'st I am ready to do what thou wilt. If it be thy Will I should be cast into Prison, thy Will be done. If it be thy Will, that I should leave my Wife and Children, I am ready. Only shew thy Will." Immediately I heard a loud Voice saying, "*Fort, fort, fort*" (Go on, go on) I rose joyful and satisfied; went home and told my Wife, "It was God's Will I should now leave her; but that I hoped to return in a short Time, and take her and my Children with me." I went out of the Door, and in that Moment was fill'd with Peace and Joy and Comfort.

We had above two hundred Miles to go (thirty-five *German*) and neither I, nor my Friend who went with me, had one *Kreutzer*.\* But God provided Things convenient for us, so that in all the Way we wanted nothing.

---

\* *A small Coin of about a Half penny Value.*

In this Journey God gave me the full Assurance that my Sins were forgiven. This was twelve Years ago, and ever since, it has been confirm'd more and more, by my receiving from him every Day fresh Supplies of Strength and Comfort.

By comparing my Experience with that of others, you may perceive, how different Ways God leads different Souls. But tho' a Man should be led in a Way different from that of all other Men, yet if his Eye be at all Times fixt on his Saviour, if his constant Aim be to do his Will; if all his Desires tend to him; if in all Trials he can draw Strength from him; if he fly to him in all Troubles, and in all Temptations find Salvation in his Blood; in this there can be no Delusion: And whosoever is thus minded, however or whenever it began, is surely reconciled to God thro' his Son."

*Arvid Gradin* (a Swede, born in *Dalecarlia*) spoke to this Purpose :

"Before I was ten Years old, I had a serious Sense of Religion, and great Fervour in Prayer. This was increas'd by my reading much in the New Testament; but the more I read, the more earnestly I cried out, "Either these Things are not true, or we are not Christians." About sixteen my Sense of Religion began to decline, by my too great Fondness for Learning, especially the Oriental Tongues, wherein I was instructed by a private Preceptor, who likewise did all that in him lay, to instruct me in True Divinity.

At seventeen I went to the University of *Upsal*, and a Year or too after was licens'd to preach. But at twenty-two meeting with *Arndt's* true Christianity, found I myself was not a Christian. Immediately I left off preaching, and betook myself wholly to Philosophy. This stifled all my Convictions for some Years; but when I was about twenty seven, they revived, and continued the Year after, when I was desired to be domestic Tutor to the Children of the Secretary of State. I now felt I was *carnal, sold under Sin*, and continually struggled to burst the Bonds, till (being about thirty-one  
Years

Years old) I was unawares intangled in much worldly Business. This cool'd me in my Pursuit of Holiness: Yet for a Year and a half my Heart was never at Peace. Being then in a Bookseller's Shop, I saw the Account of the Church at *Hernbuth*. I did not think there could be any such Place, and asked the Bookseller, if that was a real Account? His Answer, "That it was no more than the plain Truth," threw me into deep Thought, and fervent Prayer, that God would bring me to that Place. I went to the Secretary, and told him, "I did not design to stay at *Upsal*, having a Desire to travel," He said, "He had a Desire his Son should travel, and was glad of an Opportunity to send him with me," I was griev'd but knew not how to refuse any Thing to my Patron and Benefactor. Accordingly we left *Upsal* together, and after a Year spent in several Parts of *Germany*, went thro' *Holland* into *France*, and so to *Paris*, where we spent another Year. But I was more and more uneasy 'till I could be disengaged from my Charge, that I might retire to *Hernbuth*. In our Return from *France*, my Pupil's elder Brother returning from *Italy* met us at *Leipzig*. I immediately writ to his Father, and having obtained his Consent, deliver'd him into his Hands.

*April 23, 1738.* (N. S.) I came hither. Here I was as in another World. I desired nothing but to be cleansed inwardly and outwardly from Sin, by the Blood of JESUS CHRIST. I found all here laying the same Foundation. Therefore, tho' I did not think with them in all Points of Doctrine, I waved these, and singly pursued Reconciliation with God thro' CHRIST.

On the 22d of *May* last, I could think of nothing but, *He that believeth hath everlasting Life*. But I was afraid of deceiving my self, and continually pray'd I might not build without a Foundation. Yet I had a sweet, settled Peace, and for five Days this Scripture was always in my Thoughts. On the 28th those Words of our Lord were as strongly impress'd upon me, "If ye being evil, know how to give good Gifts to your Children, how much more shall your Heavenly Father give the Holy Ghost to them that ask him." At the

same Time I was incessantly carried out, to ask, that he would give me the Witness of his Spirit. On the 29th I had what I asked of him, *viz.* the *πληροφορία πίστεως*, which is,

“Requies in sanguine Christi. Firma fiducia in Deum & persuasio de gratiâ divinâ ; tranquillitas mentis summa, atque serenitas & pax ; cum absentîâ omnis desiderii carnalis, & cessatione peccatorum etiam interiorum. Verbo, Cor quod antea instar maris turbulenti agitabatur, in summâ fuit requie, instar maris fereni & tranquilli.”

“Repose in the Blood of CHRIST. A firm Confidence in GOD, and Persuasion of his Favour : Serene Peace and stedfast Tranquillity of Mind, with a Deliverance from every fleshly Desire, and from every outward and inward Sin. In a Word, my Heart which before was tost like a troubled Sea, was still and quiet, and in sweet Calm.”

In the present Discipline of the Church of *Hernbuth*, all which is alterable at the Discretion of the Superiors, may be observed,

#### I. The Officers of it.

#### II. The Division of the People.

#### III. The Conferences, Lectures, and Government of the Children.

#### IV. The Order of Divine Service.

I. The Officers are, 1. The *Eldest* of the whole Church ; beside whom, there is an *Eldest* of every particular Branch of it. There is also a distinct *Eldest* over the young Men, and another over the Boys ; a Female *Eldest* over the Women in general, and another over the unmarried, and another over the Girls. 2. The *Teachers*, who are four. 3. The *Helpers* (or *Deacons*). 4. The *Overseers* (or *Censors*) eleven in Number at *Hernbuth*. 5. The *Monitors*, who are Eleven likewise. 6. The *Almoners*, Eleven also. 7. The *Attenders* on the Sick, Seven

Seven in Number. Lastly, The *Servants*, or Deacons of the lowest Order.

II. The People of *Hernbuth* are divided, 1. Into five Male Classes, *viz.* the little Children, the middle Children, the big Children, the young Men, and the Married. The Females are divided in the same Manner. 2. Into eleven Classes, according to the Houses where they live; and in each Class is an Helper, an Overseer, a Monitor, an Almoner and a Servant. 3. Into about ninety Bands, each of which meets twice a least, but most of them three Times a Week, To *confess their Faults one to another, and pray for one another, that they may be healed.*

III. The Rulers of the Church, *i. e.* The Elders, Teachers, Helpers, (all chosen by the Congregation) have a Conference every Week, purely concerning the State of Souls, and another concerning the Institution of Youth. Beside which, they have one every Day, concerning outward Things relating to the Church.

The Overseers, the Monitors, the Almoners, the Attenders on the Sick, the Servants, the School-Masters, the young Men, and the Children, have likewise each a Conference once a Week, relating to their several Offices and Duties.

Once a Week also is a Conference for Strangers; at which any Person may be present, and propose any Question or Doubt, which he desires to have resolved.

In *Hernbuth* is taught Reading, Writing, Arithmetick, *Latin, Greek, Hebrew, French, English,* History and Geography.

There is a *Latin, French,* and an *English* Lecture every Day, as well as an Historical and Geographical one. On *Monday, Wednesday, Friday,* and *Saturday* is the *Hebrew* Lecture; the *Greek* on *Tuesday* and *Thursday*.

In the *Orphan-House*, the larger Children rise at Five (the smaller, between Five and Six.) After a little private Prayer they work 'till Seven. Then they are at School 'till Eight, the Hour of Prayer. At Nine  
those

those who are capable of it learn *Latin*, at Ten *French*. At Eleven they all walk. At Twelve they dine together, and work till One. At One they work or learn Writing; at Three Arithmetick; at Four History; at Five they work; at Six Sup and work; at Seven, after a Time spent in Prayer, walk; at Eight the smaller Children go to Bed, the larger to the Publick Service. When this is ended, they work again, 'till (at Ten) they go to Bed.

IV. Every Morning at Eight is Singing and Exposition of Scripture; and commonly short Prayer.

At Eight in the Evening, there is commonly only mental Prayer, join'd with the Singing and Expounding.

The Faithful afterwards spend a Quarter of an Hour in Prayer, and conclude with the Kifs of Peace.

On *Sunday* Morning the Service begins at Six; at Nine the Publick Service at *Bertholdsdorf*. At One the Eldest gives separate Exhortations to all the Members of the Church, divided into fourteen little Classes for that Purpose, spending about a Quarter of an Hour with each Class. At Four begins the Evening Service at *Bertholdsdorf*, closed by a Conference in the Church. At Eight is the usual Service; after which the young Men, singing Praises round the Town, conclude the Day.

On the first *Saturday* in the Month, the LORD'S Supper is administred. From Ten in the Morning 'till Two, the Eldest speaks with each Communicant in private, concerning the State of his Soul. At Two they dine; then wash one another's Feet, after which they sing and pray. About Ten they receive in Silence without any Ceremony, and continue in Silence 'till they part at Twelve.

On the second *Saturday* is the solemn Prayer-Day for the Children: The third is the Day of General Intercession and Thanksgiving: And on the fourth is the great Monthly Conference of all the Superiors of the Church.

For the Satisfaction of those who desire a more full Account, I have added,

An EXTRACT of the Constitution of the Church of the Moravian Brethren at Herrnhuth, laid before the Theological Order at Wirtemberg, in the Year 1733.

1. **T**HEY have a *Senior*, or *Eldest*, who is to assist the Church by his Counsel and Prayers, and to determine what shall be done in Matters of Importance. Of him is required, that he be well experienced in the Things of GOD, and witnessed to by all for Holiness of Conversation.

2. They have *Deacons*, or *Helpers*, who are in the private Assemblies, to instruct : To take Care that outward Things be done decently and in order ; and to see that every Member of the Church grows in Grace, and walks suitable to his holy Calling.

3. The *Pastor*, or *Teacher*, is to be an Overseer of the whole Flock, and every Person therein ; to baptize the Children ; diligently to form their Minds, and bring them up in the Nurture and Admonition of the Lord : When he finds in them a sincere Love of the Cross, then to receive them into the Church : To administer the Supper of the LORD : To join in Marriage those who are already married to CHRIST : To reprove, admonish, quicken, comfort, as need requires : To declare the whole Counsel of GOD : Taking heed at all Times, to speak as the Oracles of GOD, and agreeably to the Analogy of Faith : To bury those who have died in the LORD, and to keep that safe which is committed to his Charge, even the pure Doctrine and Apostolical Discipline which we have received from our Fore-fathers.

4. We have also another Sort of *Deacons* who take Care that nothing be wanting to the *Orphan-house*, the Poor, the Sick, and the Strangers. Others again there are, who are peculiarly to take Care of the Sick ; and others, of the Poor. And two of these are intrusted with the publick Stock, and keep Accounts of all that is received or expended.

5. There

5. There are Women who perform each of the above-mentioned Offices, among those of their own Sex : For none of the Men converse with them, beside the Eldest, the Teacher, and one, or sometimes two of the Deacons.

6. Towards Magistrates, whether of a Superior or Inferior Rank, we bear the greatest Reverence. We cheerfully submit to their Laws ; and even when many of us have been spoiled of their Goods, driven out of their Houses, and every Way oppressed by them, yet they resisted them not, neither opening their Mouths, nor lifting up their Hand against them. In all Things which do not immediately concern the inward, spiritual Kingdom of CHRIST, we simply, and without contradicting, obey the higher Powers. But with regard to Conscience, the Liberty of this we cannot suffer to be any Way limited or infringed. And to this Head we refer whatever directly and in itself tends to hinder the Salvation of Souls : Or, whatsoever Things CHRIST and his Holy Apostles (who we know meddled not with outward worldly Things) took charge of, and performed, as necessary for the constituting and well-ordering of his Church. In these Things we acknowledge no Head but CHRIST ; and are determined, God being our Helper, to give up, not only our Goods (as we did before) but Life itself, rather than this Liberty which God hath given us.

7. As it behoves all Christians, not to be slothful in Business, but diligently to attend the Works of their Calling ; there are Persons chosen by the Church, to superintend all those who are employed in outward Business. And by this Means also, many Things are prevented which might otherwise be an Occasion of Offence.

8. We have also *Censors* and *Monitors*. In those Experience and Perspicacity ; in these Wisdom and Modesty are chiefly required. The *Censors* signify what they observe (and they observe the smallest Things) either to the *Deacons* or *Monitors*. Some *Monitors* there are, whom all know to be such ; others who are secretly appointed ; and who, if need require, may freely admonish in the Love of CHRIST, even the Rulers of the Church.

9. The



9. The Church is so divided, that first the Husbands, then the Wives, then the Widows, then the Maids, then the young Men, then the Boys, then the Girls, and lastly the little Children, are in so many distinct Classes: Each of which is daily visited, the married Men by a married Man, the Wives by a Wife, and so of the rest \*. These larger are also (now) divided into near Ninety smaller Classes or Bands, over each of which one presides who is of the greatest Experience. All these Leaders meet the Senior every Week, and lay open to him and to the LORD, whatsoever hinders or furthers the Work of GOD, in the Souls committed to their Charge.

10. In the Year 1727, four and twenty Men and as many Women agreed, That each of them would spend an Hour in every Day, in praying to GOD for his Blessing on his People; and for this Purpose both the Men and Women chose a Place, where any of their own Sex who were in Distress, might be present with them. The same Number of unmarried Women, of unmarried Men, of Boys, and of Girls, were afterwards, at their Desire, added to them; who pour out their Souls before GOD, not only for their own Brethren, but also for other Churches and Persons, that have desired to be mentioned in their Prayers. And this perpetual Intercession has never ceased Day or Night, since its first Beginning.

11. And as the Members of the Church are divided, according to their respective States and Sexes; so they are also, with regard to their Proficiency in the Knowledge of GOD. Some are dead, some quickened by the Spirit of GOD: Of these, some again are untractable, some diligent, some zealous, burning with their first Love; some Babes, and some young Men. Those who are still dead, are visited every Day. And of the Babes in CHRIST especial Care is taken also, that they may be daily inspected and assisted to grow in Grace, and in the Knowledge of our LORD JESUS.

---

\* This Work all the married Brethren and Sisters, as well as all the unmarried, perform in their Turns.

12. In the *Orphan-House*, about seventy Children are brought up separate, according to their Sex. Beside which, several experienced Persons are appointed to consult with the Parents, touching the Education of the other Children. In teaching them Christianity, we make use of *Luther's* Catechism, and study the amending their Wills as well as Understanding; finding by Experience, that when their Will is moved, they often learn more in a few Hours, than otherwise in many Months. Our little Children we instruct chiefly by Hymns; whereby we find the most important Truths most-successfully insinuated into their Minds.

13. We highly reverence Marriage, as greatly conducive to the Kingdom of CHRIST. But neither our young Men nor Women enter into it 'till they assuredly know, they are married to CHRIST. When any know it is the Will of GOD, that they should change their State, both the Man and Woman are placed for a Time, with some married Persons, who instruct them how to behave, so that their married Life may be pleasing to GOD. Then their Design is laid before the whole Church, and after about fourteen Days, they are solemnly joined, tho' not otherwise habited, than they are at other Times. If they make any Entertainment (which is not always) they invite only a few intimate Friends, by whose faithful Admonitions they may be the better prepared to bear their Cross and fight the good Fight of Faith. If any Woman is with Child, not only especial Mention is made of her in the publick Prayers, but she is also exhorted in private, wholly to give herself up into the Hands of her faithful Creator. As soon as a Child is born, Prayer is made for it, and if it may be, it is baptized in the Presence of the whole Church. Before it is weaned, it is brought into the Assembly on the Lord's Days.

14. Whoever either of the Male or Female Children, seek GOD with their whole Heart, know \* their Sins are forgiven, and obey the Truth, are not used to be

---

\* *This was the Order of the Church, till Christian David's Return from Groenland.* See p. 58.

much incited to come to the LORD'S Supper, neither are they forbidden so to do, if they desire it. We think it enough, to teach our Children just Conceptions of it, and the Difference between this Food of the Soul, and that Milk which they every Day receive of *Christ*. They then publickly declare, the Sentiments of their Hearts concerning it. They are afterwards examined both in private by the Pastor, and also in publick: And then, after an Exhortation by the *Senior*, are by him thro' laying on of Hands, added to the Church and *confirm'd*. The same Method is used with those who renounce the Papal Superstitions, or who are turn'd from the Service of *Satan* to GOD; and that, if they desire it, altho' they are not young; yea, tho' they are well stricken in Years.

15. Once or twice a Month, either at *Bertholdsdorf*, or if it may be, at *Hernhuth*, all the Church receives the LORD'S Supper. It cannot be exprest how greatly the Power of GOD is then present among us. A general Confession of Sins is made by one of the Brethren in the Name of all. Then a few solid Questions are ask'd; which when they have answer'd, the Absolution or Remission of Sins is either pronounced to all in General, or confirm'd to every particular Person, by the laying on of Hands. The Seniors first receive; then the rest in Order, without any Regard had to worldly Dignity, in this, any more than in any other of the solemn Offices of Religion. After receiving, all the Men (and so the Women) meet together, to renew their Covenant with GOD, to seek his Face, and exhort one another to the Patience of Hope and the Labour of Love.

16. They have a peculiar Esteem for Lots, and accordingly use them both in publick and private, to decide Points of Importance, when the Reasons brought on each Side, appear to be of equal Weight. And they believe this to be then the only Way, of wholly setting aside their own Will, of acquitting themselves of all Blame, and clearly knowing what is the Will of GOD.

17. At eight in the Morning, and in the Evening we meet to pray to and praise GOD, and to read and

hear the Holy Scriptures: The Time we usually spend in Sleep, is from eleven at Night 'till four in the Morning. So that allowing three Hours a Day for taking the Food both of our Bodies and Souls, there remain sixteen for Work. And this Space those who are in Health spend therein, with all Diligence and Faithfulness.

18. Two Men keep Watch every Night in the Street, as do two Women, in the Women's Apartment: That they may pour out their Souls for those that sleep; and by their Hymns raise the Hearts of any who are awake to God.

19. For the farther stirring up the Gift which is in us, sometimes we have publick, sometimes private Love-Fests: At which we take moderate Refreshment, with Gladness and Singleness of Heart, and the Voice of Praise and Thanksgiving.

20. If any Man among us, having been often admonish'd, and long forborn, persists in walking unworthily of his Holy Calling, he is no longer admitted to the LORD'S Supper. If he still continues in his Fault, hating to be reform'd, the last Step is, publicly, and often in the Midst of many Prayers and Tears, to cast him out of our Congregation. But great is our Joy, if he then see the Error of his Ways, so that we may receive him among us again.

21. Most of our Brethren and Sisters, have in some Part of their Life, experienced Holy Mourning and Sorrow of Heart; and have afterwards been assured, that *there was no more Condemnation for them, being passed from Death unto Life.* They are therefore far from fearing to die, or desiring to live on Earth; knowing that to them *To die is Gain*, and being confident that they are the Care of Him, whose are the *Issues of Life and Death.* Wherefore they depart as out of one Chamber into another. And after the Soul has left its Habitation, their Remains are deposited in the Earth, appointed for that Purpose. And the Survivors are greatly comforted, and rejoice over them, with a Joy *the World knoweth not of.*

A N

E X T R A C T

O F T H E

Rev<sup>d</sup>. Mr. JOHN WESLEY'S

JOURNAL,

From AUGUST 12, 1738,

To NOV. 1, 1739.

---

*If this Counsel or this Work be of Men, it will come to nought: But if it be of GOD, ye cannot overthrow it; lest haply ye be found even to fight against GOD.*

Acts v. 38, 39.

---

The SECOND EDITION.

---

B R I S T O L :

Printed by FELIX FARLEY; and sold at the *School-Room* in the *Horse-Fair*: Also by T. TRYE, near *Gray's-Inn Gate, Holborn*; and at the *Foundry* near *Upper-Moor-Fields, LONDON.* M.DCC.XLVIII.

EXTRACT

OF THE

PROCEEDINGS

JOURNAL

OF THE

CONFERENCE

---

OF THE

AMERICAN

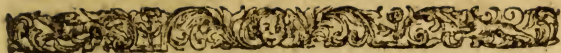
ASSOCIATION

OF THEOLOGICAL

SEMINARIES

AND COLLEGES

IN THE UNITED STATES



T H E

# P R E F A C E.

1. **W**HEN at first Men began to lay to my Charge, Things which I knew not, I often Thought, “Had I but Two or Three intimate Friends, who knew what my Life and Conversation were, they might easily speak what they had seen and heard, and all such Aspersions would fall to the Ground.” But I perceived my Mistake, as soon as I had Two or Three, who were my Friends indeed, not in Name only. For a Way was easily found to prevent their being of any such Use as I once imagin’d they wou’d be. This was done at a Stroke, and that once for all, by giving Them and Me a New Name: A Name, which however insignificant in itself, yet had this peculiar Effect, Utterly to disable me from removing, whatever Accusation might for the Time to come be cast upon me, by invalidating all which those who knew me best, were able to say in my Behalf: Nay, which any Others cou’d say. For how notorious is it, that if any Man dare to open his Mouth in my Favour, it needs only be replied, “I suppose You are a Methodist too,” and all he has said is to pass for nothing.

2. Hence, on the one Hand, many who knew what my Conversation was, were afraid to declare the Truth, lest the same Reproach should fall upon them: And those few who broke thro’ this Fear, were soon

## The P R E F A C E.

soon disabled from declaring it with Effect, by being immediately ranked with him they defended. *What impartial Man then can refuse to say, It is permitted to Thee to answer for Thyself. Only do not add, But, "Thou shalt not persuade me, tho' Thou dost persuade me: I am resolv'd to think as I did before."* Not so, if You are a Candid Man. You have heard One Side already. Hear the Other. Weigh both. Allow for Human Weakness. And then judge as You desire to be judged.

3. *What I design in the following Extract is, Openly to declare to All Mankind, What it is that the Methodists (so called) have done, and are doing New: Or rather, What it is that GOD hath done, and is still doing in our Land. For it is not the Work of Man which hath lately appeared. All who calmly observe it must say, This is the LORD's doing, and it is marvellous in our Eyes.*

4. *Such a Work this hath been in many Respects, as neither we nor our Fathers had known. Not a few whose Sins were of the most flagrant Kind, Drunkards, Swearers, Thieves, Whoremongers, Adulterers, have been brought from Darknes into Light, and from the Power of Satan unto GOD. Many of these were rooted in their Wickedness, having long gloried in their Shame, perhaps for a Course of many Years, yea even to hoary Hairs. Many had not so much as a Notional Faith, being Jews, Arians, Deists or Atheists. Nor has GOD only made bare his Arm in these last Days, in Behalf of open Publicans and Sinners; but many of the Pharisees also have believed on him, of the Righteous that needed no Repentance: And having receiv'd the Sentence of Death in themselves, have then heard the Voice that raiseth the Dead: Have been made Partakers of an Inward, Vital Religion, even Righteousness and Peace and Joy in the HOLY GHOST.*

5. *The*



## The P R E F A C E.

5. *The Manner wherein GOD hath wrought this Work, is as strange as the Work itself. In any particular Soul, it has generally, if not always, been wrought in One Moment. As the Lightning shining from Heaven, so was the Coming of the Son of Man, either to bring Peace or a Sword; either to wound or to heal, either to convince of Sin, or to give Remission of Sins in his Blood. And the other Circumstances attending it have been equally remote from what Human Wisdom wou'd have expected. So true is that Word, My Ways are not as your Ways, nor My Thoughts as your Thoughts.*

6. *These Extraordinary Circumstances seem to have been designed by GOD, for the further Manifestation of his Work, to cause his Power to be known, and to awaken the Attention of a drowsy World. And yet even from these, some have drawn their Grand Objection against the whole Work. We never saw it, say they, on this Fashion. Therefore, the Work is not of GOD. To prove which further, they have not only greatly misrepresented many Circumstances that really were, but have added many that were not, often without any Regard either to Truth or Probability. A bare Recital of those Facts which were not done in a Corner, is the best Answer to this sort of Objections. To those which have been judged to be of more Weight, I have occasionally given a more particular Answer.*

*Yet I know even this will by no Means satisfy the far greater Part of those who are now offended. And for a plain Reason, Because they will never read it: They are resolv'd to hear One Side, and One only. I know also, that many who do read it, will be just of the same Mind they were before; Because they have fixt their Judgment already, and do not regard any Thing which such a Fellow can say. Let them see to that. I have done my Part. I have deliver'd*

## The P R E F A C E.

mine own Soul. Nay, I know that many will be greatly offended, at this very Account. It must be so from the very Nature of the Things, which are therein related. And the best Appellation I expect from them is, that of a Fool, a Madman, an Enthusiast. All that in me lies is, to relate Simple Truth, in as inoffensive a manner as I can. Let GOD give it the Effect which pleaseth Him, and which is most for his Glory!

8. May He who hath the Keys of the House of David, who openeth and no Man shutteth, open a great and effectual Door by whom it pleaseth Him, for his Everlasting Gospel! May He send by whom He will send, so it may run and be glorified more and more! May He ride on, conquering and to conquer, until the Fulness of the Gentiles be come in; and the Earth be full of the Knowledge of the Glory of the LORD, as the Waters cover the Sea!





# JOURNAL

From *Aug.* 12, 1738, to *Nov.* 1, 1739.

**S**ATURDAY *Aug.* 12. about Seven in the Evening we came to *Neu-Kirche*, a Town about 24 Miles from *Hernbuth*. Mr. *Schneider* (the Minister of it who had desired us to take his House in our Way) was not at home: But we found one Mr. *Manætius* there, the Minister of a neighbouring Town who walk'd with us in the Morning ten Miles, to *Hauswalde*, where he lived. He told us, "That the *Lutherans* as well as the *Papists*, were irreconcilable Enemies to the Brethren of *Hernbuth*: That the Generality of the *Lutheran* Clergy, were as bitter against them as the *Jesuits* themselves: That none of his Neighbours durst go thither (unless by Stealth) being sure of suffering for it, if discover'd; That to prevent any of *Hernbuth* from coming to them, the *Electo*r had forbid, under a severe Penalty, any Number of Persons, exceeding Three, to meet together on a religious Account; and that he himself, for having a little Society in his own Parish, had been summon'd to appear before the Consistory at *Dresden*," Yea let the *Kings of the Earth stand up and the Rulers take Counsel together against the LORD and against his Anointed! He that sitteth in Heaven shall laugh them to Scorn; the LORD shall have them in Derision.*

We left *Hauswalde* in the Afternoon, and in the Evening came to *Dresden*. But the Officer at the Gate would not suffer us to come in; so that we were obliged to go on to the next Village: Which leaving early in  
the

the Morning, on *Thursday* in the Afternoon we came to *Leipfig*.

We were now kept only an Hour at the Gate, and then conducted to Mr. *Arnold's*, who had invited us when we were in the Town before, to make his House our home. A few we found here too, who desire to *know nothing but JESUS CHRIST and Him crucified*. And from them we had Letters to *Halle*, whither we came on *Frid. 18.* But the King of *Prussia's* Tall Men (who kept the Gates) would not suffer Mr. *Brown* to come in. Me they admitted (in Honour of my Profession) after I had waited about Two Hours: And one of them went with me to the Prince of *Hesse*, who after a few Questions, gave me Leave to lodge in the City. Thence he shew'd me to Mr. *Gotschalck's* Lodgings, to whom I had Letters from *Leipfig*. He read them and said, *My Brother, what you find here, you will use as your own. And if you want any Thing else, tell us and you shall have it.*

I told them, "My Companion was without the Gate." They soon procured Admittance for him. And we were indeed as at home; for I have hardly seen such little Children as these, even at *Hernbuth*.

*Saturday 19.* I waited on Professor *Francke*, who behaved with the utmost Humanity; and afterwards on Professor *Knapp*, to whom also I am indebted for his open, Friendly Behaviour. Between Ten and Eleven seven of the Brethren set out with us, one of whom went with us Two Days Journey. It was the Dusk of the Evening on *Sunday 20*, when, Wet and Weary, we reached *Jena*.

*Monday 21.* We visited the Schools there; the Rise of which (as we were inform'd) was occasioned thus:

About the Year 1704 Mr. *Stoltius*, a Student at *Jena*, began to speak of FAITH in CHRIST; which he continued to do, 'till he took his Master's Degree, and read Publick Lectures. About twelve or fifteen Students were awaken'd and join'd with him in Prayer and building up one another. At this (after various Calumnies spread abroad and Persecutions occasion'd thereby) the Consistory was offended, and issued out a Commission to examine him. In Consequence of the Report made to the Consistory by these Commissioners, he was forbid to read  
any

any Publick Lectures, or to hold any Meetings with his Friends. Not long after an Order was given, by which he was excluded from the holy Communion. He was also to have been expell'd the University: But this he prevented by a voluntary Retirement.

Yet One of the Commissioners, who had been sent by the D. of *Weymar* (one of the Lords of *Jena*) inform'd the Duke that according to his Judgment *Stoltius* was an Innocent and Holy Man. On this the Duke sent for him to *Weymar*, and fix'd him in a Living there. There likewise he awaken'd many, and met with them to pray and read the Scriptures together. But it was not long that the City could bear him. For he boldly rebuked all Vice, and that in all Persons, neither sparing the Courtiers, nor the Duke himself. Consequently, his Enemies every where increased, and many Persecutions follow'd. In fine, he was forbid to have any Private Meetings, and was to have been deposed from the Ministry; when God calling him to himself, took him away from the Evil to come.

Before *Stoltius* left *Jena*, *Budæus* also began to preach the Real Gospel, as did *Christius* soon after; whereby some awakening continued 'till the Year 1724. A few of the Townsmen then agreed, to maintain a Student, to be a Schoolmaster for some poor Children. They afterwards kept several Schoolmasters: But about 1728, all of them going away, the School was broke up, and the Children quite neglected. Professor *Budæus* being inform'd of this, earnestly recommended the Consideration of it to the Students in his House: And about Ten of them, among whom was Mr. *Spangenberg*, took upon themselves the Care of those Children. Their Number soon increased, which gave great Offence to the other School-masters in the Town; and not long after to the Magistrates of the Town, and to the Senate of the University. The Offence soon spread to the Pastors, the Professors, the Consistory, and the Princes who are Lords of *Jena*. But it pleas'd God to move one of them, the Prince of *Eisenach*, who had the chief Power there, to stop the open Persecution, by forbidding either the Senate or Consistory to molest them. He likewise wholly exempted them for the Time to come from the Jurisdiction of both, ordering that all Complaints against them for the Time

to come should be cognizable only by himself. But during the Persecution, the Number of Schools was increased from One to Three, (One in each Suburb of the City) the Number of Teachers to above Thirty, and of Children to above Three Hundred.

There are now Thirty one constant Teachers, Ten in each School, and three or four Supernumerary, to supply accidental Defects. Four of the Masters are appointed to punish, who are affixt to no one School. Each of the Schools being divided into Two Classes, and taught five Hours a Day, every one of the Thirty Masters has one Hour in a Day to teach. All the Masters have a Conference about the Schools every Monday. They have a second Meeting on *Thursday*, chiefly for Prayer. And a Third every *Saturday*.

Once in Half a Year they meet to fill up the Places of those Masters who are gone away. And the Number has never decreased; fresh ones still offering themselves, as the former leave the University.

The present Method wherein they teach is This.

There are always Two Classes in each School. In the Lower, Children from six to ten or twelve Years old are taught to read. They are then removed to the Other Class, in which are taught, The Holy Scriptures, Arithmetick, and whatever else it may be useful for Children to learn.

In the Morning from Eight to Nine they are all catechized, and instructed in the first Principles of Christianity, either from *Luther's* smaller Catechism, or from some Texts of Holy Scripture.

From Nine to Ten the smaller Children are taught their Letters and Syllables; and the larger read the Bible. From Ten to Eleven those in the Lower Class learn and repeat some select Verses of Holy Scripture, chiefly relating to the Foundation of the Faith. Mean while those in the Upper, learn Arithmetick.

In the Afternoon from One to Two all the Children are employed as from Nine to Ten in the Morning. From Two to Three the smaller Children learn and repeat *Luther's* smaller Catechism, while the Larger are taught to write.

Every *Sunday* there is a publick Catechizing on some Text of Scripture; at which all Persons who desire it may be present.

In the Afternoon we left *Jena*, several of the Brethren accompanying us out of Town. At Five having just pass'd thro' *Weymar*, we met Mr. *Ingham* going for *Hernbuth*. We all turn'd aside to a neighbouring Village, where having spent a comfortable Evening together, in the Morning we commended each other to the Grace of GOD, and went on our several Ways.

We breakfasted at *Erfurt* with Mr. *Reinbart*, spent the Evening with some Brethren at *Saxegotha*, and by long Journeys came to *Marienborn* on *Friday August 25*.

*Monday 28*. I took my Leave of the Countess (the Count being gone to *Jena*) and setting out early the next Morning came about Three in the Afternoon to *Franckfort*. From Mr. *Böhler's* we went to the Society, where one of the Brethren from *Marienborn* offered free Redemption thro' the Blood of CHRIST to sixty or seventy Persons.

*Wednesday 30*. In the Afternoon we came to *Mentz*, and agreed for our Passage to *Colen* by Water, for a Florin per Head; which was but Half what we gave before, tho' (it seems) twice as much as we ought to have given.

*Thursday 31*. We spent Half an Hour in the Great Church, a huge Heap of irregular Building; full of Altars, adorn'd (or loaded rather) with Abundance of Gold and Silver. In going out, we observed a Paper on the Door, which was of so extraordinary a Nature, that I thought it wou'd not be Labour lost to transcribe it. The Words were as follow :

*Vollkommener Ablafs für die arme Seelen im Feg-feur.*

“ Seine Pübliche Heiligkeit, *Clemens* der 12te, haben  
 “ in diesem Jahr 1738, den 7 *Augusti*, die Pfarr Kirche  
 “ des *Sancti Christophori* in *Mentz* gnädigsten privilegirt,  
 “ dafs ein jeder Priester, so wohl Secular als Regularif-  
 “ chen stands, der am aller Seelen-tag, wie auch an  
 “ einim jedem tag in derselben Octav; so dann am zwiein  
 “ vom Ordinario tägen einer jeden woch das Jahr hind-  
 “ urch, für die seel eine Christglaubigen verstorbenen  
 “ an zum Altar Mess lesen wird, jedesmahl eine Seel  
 “ aus dem Feg-feur erlösen könne.

## A full Release for the poor Souls in Purgatory.

*His Papal Holiness, Clement the XIIth, hath this Year 1738, on the seventh of August, most graciously privileged the Cathedral Church of St. Christopher in Mentz, so that every Priest, as well Secular as Regular, who will read Mass at an Altar for the Soul of a Christian departed, on any Holiday, or on any Day within the Octave thereof, or Two Extraordinary Days, to be appointed by the Ordinary, of any Week in the Year, may each Time deliver a Soul out of the Fire of Purgatory.*

Now I desire to know, Whether any Rom<sup>an</sup>ist of Common Sense, can either defend or approve of This?

At Eight we took Boat, and on Saturday Sept. 2, about Eleven came to *Colen*; which we left at One, and between Seven and Eight reach'd a Village, an Hour short of *Neus*. Here we overtook a large Number of *Switzers*, Men, Women and Children, singing, dancing and making merry, being all going to make their Fortunes in *Georgia*. Looking upon them as deliver'd into my Hands by GOD, I plainly told them, what Manner of Place it was. If they now leap into the Fire with open Eyes, their Blood is on their own Head.

*Mond. 4.* Before Noon we came to *Cleve*, and to *Nimwegen* in the Evening. The next Night we lay at a little Village near *Tiel*; which leaving early in the Morning, we walk'd by the Side of many pleasant Orchards, and in the Afternoon came to *Yffelstein*. We stay'd only one Night with the Brethren, (in the New House, call'd *Herndyke*, an English Mile from the Town) and halting forward came the next Afternoon to Dr. *Koker's* at *Rotterdam*.

I can't but acknowledge the Civility of this friendly Man, all the Time we stay'd in his House. In the Morning, *Frid. 8*, we went to the *English* Episcopal Church, which is a large, handsome, convenient Building. The Minister read Prayers seriously and distinctly, to a small, well-behav'd Congregation. Being inform'd our Ship was to sail the next Day, (*Saturday*) we took Leave of our Generous Friend, and went to an Inn close to the Key, that we might be ready when call'd to go aboard.

Having



Having waited 'till past Four in the Afternoon, we step'd into the *Jews* Synagogue, which lies near the Water-Side. I do not wonder that so many *Jews*, (especially those who have any Reflection) utterly abjure all Religion. My Spirit was moved within me, at that horrid, senseless Pageantry, that Mockery of GOD, which they call'd Publick Worship. Lord, do not Thou yet *cast off Thy People!* But *in Abraham's Seed let them also be blessed!*

The Ship lingring still, I had Time to exhort several *English*, whom we met with at our Inn, to pursue Inward Religion; the Renewal of their Souls in Righteousness and true Holiness. In the Morning a Daughter of Affliction came to see me, who teaches a School at *Rotterdam*. She had been for some Time under deep Convictions; but cou'd find none to instruct or comfort her. After much Conversation, we join'd in Prayer, and her Spirit a little revived. Between Nine and Ten we went on board. In the Afternoon I read Prayers, and preach'd in the great Cabin. The Wind being contrary, we did not get out of the River 'till *Wednesday*; nor to *London* 'till *Saturday* Night.

*Sunday, Sept. 17.* I began again to declare in my own Country the glad Tidings of Salvation, preaching three Times, and afterwards expounding the Holy Scripture to a large Company in the *Minorities*. On *Monday* I rejoiced to meet with our little Society, which now consisted of 32 Persons. The next Day I went to the condemn'd Felons in *Newgate*, and offer'd them free Salvation. In the Evening I went to a Society in *Bear-Yard*, and preach'd Repentance and Remission of Sins. The next Evening I spoke the Truth in Love at a Society in *Aldersgate-street*. Some contradicted at first; but not long: So that nothing but Love appear'd at our Parting.

*Thursd. 21.* I went to a Society in *Gutter-Lane*; But I could not declare the mighty Works of GOD there; as I did afterwards at the *Savoy* in all Simplicity. And the Word did not return empty.

Finding abundance of People greatly exasperated by gross Misrepresentations of the Words I had spoken, I went to as many of them in private, as my Time would permit. GOD gave me much Love towards them all. Some were convinced they had been mistaken. And

who knoweth but GOD will soon return to the rest, and leave a Blessing behind him?

On *Sat.* 23. I was enabled to speak strong Words both at *Newgate* and at Mr. *E's* Society: And the next Day at St. *Anne's*, and twice at St. *John's Clerkenwell*; so that I fear they will bear me there no longer.

*Tuesd.* 26. I declared the Gospel of Peace to a small Company at *Windsor*. The next Evening Mr. *H.* preach'd to the Societies at *Bow*; but not *the Truth as it is in JESUS*. I was afraid lest *the Lame should be turned out of the Way*: But GOD answer'd the Thoughts of my Heart, and took away my Fear, in a Manner I did not expect, even by the Words of *Thomas Sternhold*. They were these (sung immediately after the Sermon.)

Thy Mercy is above all Things,  
O GOD; it doth excell;  
In Trust whercof, as in thy Wings,  
The Sons of Men shall dwell.

Within thy House they shall be fed  
With Plenty at their Will;  
Of all Delights they shall be sped,  
And take thereof their fill.

Because the Well of Life most pure  
Doth ever flow from Thee;  
And in thy Light we are most sure  
Eternal Light to see.

From such as Thee desire to know  
Let not thy Grace depart;  
Thy Righteousness declare and show  
To Men of upright Heart.

*Sat.* 30. One who had been a Zealous Opposer of *This Way*, sent and desired to speak with me immediately. He had all the Signs of settled Despair, both in his Countenance and Behaviour. He said, "He had been enslav'd to Sin many Years, especially to Drunkenness: That he had long used all the Means of Grace, had constantly gone to Church, and Sacrament, had read the Scripture, and used much Private Prayer, and yet was nothing profited." I desired we might join in Prayer

Prayer. After a short Space he rose and his Countenance was no longer sad. He said, "Now I know, God loveth me, and has forgiven my Sins. And Sin shall not have Dominion over me; for CHRIST hath set me free." And according to his Faith it was unto him.

*Sund. Oct. 1.* I preach'd both Morning and Afternoon at St. *George's* in the East. On the following Days I endeavour'd to explain the Way of Salvation, to many who had misunderstood what had been preach'd concerning it.

*Frid. 6.* I preach'd at St. *Antholin's* once more. In the Afternoon I went to the Rev. Mr. *Bedford*, to tell him between me and him alone, of the Injury he had done both to God and his Brother, by preaching and printing that very weak Sermon on *Assurance*, which was an *Ignoratio Elenchi* from Beginning to End; seeing the Assurance we preach is of quite another Kind from that he writes against. We speak of, An Assurance of our Present Pardon; Not (as he does) of our Final Perseverance.

In the Evening I began expounding at a little Society in *Wapping*. On *Sund. 8.* I preach'd at the *Survoy Chapel* (I suppose the last Time) on the Parable (or History rather) of the Pharisee and Publican praying in the Temple. On *Mond. 9.* I set out for *Oxford*. In walking I read the truly surprizing Narrative, of the Conversions lately wrought in and about the Town of *Northampton* in *New-England*. Surely this is the Lord's doing, and it is marvellous in our Eyes?

An Extract from this I wrote to a Friend, concerning the State of those who are *Weak in Faith*. His Answer, which I receiv'd on *Sat. 14*, threw me into great Perplexity, 'till after crying to God, I took up a Bible, which open'd on these Words; *And Jabez call'd on the God of Israel, saying, Oh, that Thou wou'd bless me indeed, and enlarge my Coast! And that Thine Hand might be with me, and that Thou wou'dst keep me from Evil that it may not grieve me! And God granted him that which he requested.*

This however, with a Sentence in the Evening Lesson, put me upon considering my own State more deeply. And what then occurred to me was as follows:

“ Examine Yourselves, whether Ye be in the Faith.” Now the surest Test whereby we can examine ourselves, Whether we be indeed in the Faith, is that given by St. Paul, *If any Man be in CHRIST, he is a New Creature. Old Things are past away. Behold all Things are become New.*

First, His Judgments are New: His Judgment of Himself, of Happiness, of Holiness.

He judges himself to be altogether fallen short of the Glorious Image of God. To have no Good Thing abiding in him; but all that is corrupt and abominable: In a Word, To be wholly Earthly, Sensual, and Devilish: A motley Mixture of Beast and Devil.

Thus, by the Grace of God in CHRIST, I judge of myself. Therefore I am, in this Respect, a New Creature.

Again, His Judgment concerning Happiness is New. He wou'd as soon expect to dig it out of the Earth, as to find it in Riches, Honour, Pleasure (so called) or indeed in the Enjoyment of any Creature. He knows there can be no Happiness on Earth, but in the Enjoyment of God, and in the Foretaste of those *Rivers of Pleasure which flow at his Right-hand for evermore.*

Thus, by the Grace of God in CHRIST, I judge of Happiness. Therefore I am, in this Respect, a New Creature.

Yet again, His Judgment concerning Holiness is New. He no longer judges it to be an Outward Thing. To consist either, in Doing no Harm, in Doing Good, or in Using the Ordinances of God. He sees it is, The Life of God in the Soul; The Image of God fresh stamp'd on the Heart. An Entire Renewal of the Mind in every Temper and Thought, after the Likeness of Him that created it.

Thus, by the Grace of God in CHRIST, I judge of Holiness. Therefore I am in this Respect a New Creature.

Secondly, His Designs are New. It is the Design of his Life, Not to heap up Treasures upon Earth, not to gain the Praise of Men, not to indulge the Desires of the Flesh, the Desire of the Eye, or the Pride of Life; but to regain the Image of God; To have the Life of God again planted in his Soul; and to be renewed after His Likeness, in Righteousness and all true Holiness.

This,

This, by the Grace of GOD in CHRIST, is the Design of my Life. Therefore I am, in this Respect, a New Creature.

Thirdly His Desires are New, and indeed the whole Train of his Passions and Inclinations. They are no longer fixt on Earthly Things. They are now set on the Things of Heaven. His Love and Joy and Hope, his Sorrow and Fear, have all Respect to Things above. They all point Heavenward. Where his Treasure is, there is his Heart also.

I dare not say I am a New Creature in this Respect. For other Desires often *arise* in my Heart. But they do not *reign*. I put them all under my Feet thro' CHRIST which strengtheneth me. Therefore believe He is *creating* me anew in this also, and that He has begun, tho' not finish'd, his Work.

Fourthly, His Conversation is New. It is *always season'd with Salt, and fit to minister Grace to the Hearers.*

So is mine, by the Grace of GOD in CHRIST. Therefore, in this Respect, I am a New Creature.

Fifthly, His Actions are New. The Tenor of his Life singly points at the Glory of GOD. All his Substance and Time are devoted thereto. *Whether he eats or drinks or whatever he does, it either springs from, or leads to, the Love of GOD and Man.*

Such, by the Grace of GOD in CHRIST, is the Tenor of my Life. Therefore, in this Respect, I am a New Creature.

But St. Paul tells us elsewhere, That *the Fruit of the Spirit is Love, Peace, Joy, Long-suffering, Gentleness, Meekness, Temperance.* Now altho', by the Grace of GOD in CHRIST, I find a Measure of some of these in myself, viz. of Peace, Long-suffering, Gentleness, Meekness, Temperance: Yet others I find not. I cannot find in myself the Love of GOD or of CHRIST. Hence my Deadness and Wandrings in Publick Prayer. Hence it is that even in the Holy Communion, I have rarely any more than a cold Attention. Hence when I hear of the highest Instance of GOD's Love, my Heart is still senseless and unaffected. Yea, at this Moment, I feel no more Love to Him, than to one I had never heard of.

Again, I have not that Joy in the Holy Ghost: No settled, lasting Joy. Nor have I such a Peace as excludes the Possibility either of Fear or Doubt. When Holy Men have told me, "I had no Faith," I have often doubted, Whether I had or no. And those Doubts have made me very uneasy, 'till I was reliev'd by Prayer and the Holy Scriptures.

Yet upon the whole, altho' I have not yet that Joy in the Holy Ghost, nor that Love of GOD shed abroad in my Heart, nor the Full Assurance of Faith, nor the (proper) Witness of the Spirit with my Spirit that I am a Child of GOD, much less am I, in the full and proper Sense of the Words, *in CHRIST a New Creature*: I nevertheless trust that I have a Measure of Faith, and am *accepted in the Beloved*: I trust, *the Hand-writing that was against me is blotted out*, and that I am *reconciled to GOD thro' his Son*."

*Sund. 15.* I preached twice at the *Castle*, and afterwards expounded at three Societies. *Wednesf. Evening* I came to *London* again, and on *Friday* met a Society (of Soldiers chiefly) at *Westminster*. On *Sund. 22.* I preach'd at *Bloomsbury* in the Morning, and at *Shadwell* in the Afternoon. *Wednesf. 25.* I preach'd at *Basing-stear* Church: On *Frid. Morning* at *St. Antholin's*: On *Sund.* at *Islington* and at *London-Wall*. Strange Doctrine to a Polite Audience!

In the Evening being troubled at what some said, of *the Kingdom of GOD within us*, and doubtful of my own State, I called upon GOD, and receiv'd this Answer from his Word, *He himself also waited for the Kingdom of GOD*. "But should not I wait in Silence and Retirement?" was the Thought that immediately struck into my Mind. I opened my Testament again, on those Words, *See'st Thou not, how Faith wrought together with his Works? and by Works was Faith made perfect*.

Finding the same Doubts return on *Tuesday*, I consulted the Oracles of GOD again, and found much Comfort from those Words, *They which be of Faith, are blessed with faithful Abraham*.

*Frid. Nov. 3.* I preached at *St. Antholin's*. *Sund. 5.* in the Morning at *St. Botolph's, Bishopsgate*, in the Afternoon at *Islington*, and in the Evening to such a Congregation.

gation as I never saw before, at *St. Clement's* in the *Strand*. As this was the first Time of my preaching here, I suppose it is to be the last.

On *Wednes.* my Brother and I went, at their earnest Desire, to do the last Good Office to the condemn'd Malefactors. It was the most glorious Instance I ever saw, of Faith triumphing over Sin and Death. One observing the Tears run fast down the Cheeks of one of them in particular, while his Eyes were steadily fix'd upwards, a few Moments before he died, asked, "How do you feel your Heart now?" He calmly replied, "I feel a Peace, which I could not have believed to be possible. And I know it is the Peace of God which passeth all Understanding."

My Brother took that Occasion of declaring the Gospel of Peace, to a large Assembly of Publicans and Sinners. O LORD GOD of my Fathers accept even me among them, and cast me not out from among thy Children!

In the Evening I proclaim'd Mercy to my Fellow-Sinners at *Basing-shaw* Church: And the next Morning at *St. Antholin's*. *Frid.* 10. I set out, and *Sat.* 11. spent the Evening with a little Company at *Oxford*. I was grieved to find, *Prudence* had made them leave off singing Psalms. I fear it will not stop here. God deliver me, and all that seek him in Sincerity, from what the World calls *Christian Prudence!*

*Sund.* 12. I preached twice at the *Castle*. In the following Week, I began more narrowly to inquire what the Doctrine of the Church of *England* is, concerning the much controverted Point of Justification by FAITH. And the Sum of what I found in the Homilies, I extracted and printed for the Use of others.

*Sund.* 19. I only preached in the Afternoon at the *Castle*. On *Monday* Night I was greatly troubled in Dreams, and about Eleven o'Clock waked in an unaccountable Consternation, without being able to sleep again. About that Time (as I found in the Morning) one who had been design'd to be my Pup!l, but was not, came into the Porter's Lodge, (where several Persons were sitting) with a Pistol in his Hand. He presented this, as in Sport, first at one and then at another. He then attempted twice or thrice to shoot himself, but

it would not go off. Upon his laying it down, one took it up, and blew out the Priming. He was very angry, went and got fresh Prime, came in again, sat down, beat the Flint with his Key; and about 12, pulling off his Hat and Wig, said, "He would die like a Gentleman," and shot himself thro' the Head.

*Thursd. 23.* Returning from preaching at the Castle, I met once more with my old Companion in Affliction; C. D. who stayed with me 'till *Monday*. His last Conversation with me was as follows.

"In this you are better than you was at *Savannah*, You know that you was then quite wrong. But you are not right yet. You know that you was then Blind. But you do not see now.

"I doubt not but GOD *will* bring you to the right Foundation. But I have no Hope for you, while you are on your present Foundation. It is as different from the True, as the Right Hand from the Left. You have all to begin anew.

"I have observed All your Words and Actions, and I see you are of the same Spirit still. You have a Simplicity. But it is a Simplicity of your own. It is not the Simplicity of CHRIST. You think you do not trust in your own Works. But you do trust in your own Works. You do not believe in CHRIST.

"You have a Present Freedom from Sin. But it is only a Temporary Suspension of it, not a Deliverance from it. And you have a Peace. But it is not a True Peace. If Death were to approach, you would find all your Fears return.

"But I am forbid to say any more. My Heart sinks in me like a Stone."

I was troubled. I begg'd of GOD an Answer of Peace, and opened on those Words, *As many as walk according to this Rule, Peace be on them and Mercy and upon the Israel of GOD.* I was asking in the Evening, that GOD would fulfil all his Promises in my Soul, when I open'd my Testament on those Words, *My Hour is not yet come.*

*Sund. Dec. 3.* I began reading Prayers at *Bocardo* (the City Prison) which had been long discontinued. In the Afternoon I received a Letter, earnestly desiring me, To publish my Account of *Georgia*: And another as earnestly dissuading



dissuading me from it, “because it would bring much Trouble upon me.” I consulted GOD in his Word and received Two Answers; the first *Ezek. xxxiii. 11. 2.—6.* The other, *Thou therefore endure Hardship, as a good Soldier of JESUS CHRIST.*

*Tues. Dec. 5.* I began reading Prayers and preaching in *Gloucester-Green Workhouse*, and on *Thursday* in that belonging to *St. Thomas's Parish*. On both Days I preached at the *Castle*. At *St. Thomas's* was a young Woman, raving mad, screaming and tormenting herself continually. I had a strong Desire to speak to her. The Moment I began She was still. The Tears ran down her Cheeks all the Time I was telling her, “JESUS of *Nazareth* is able and willing to deliver you.” O where is Faith upon Earth? Why are these poor Wretches left under the open Bondage of Satan? JESUS, Master! Give Thou Medicine to heal their Sicknes: And deliver those who are now also vexed with unclean Spirits!

About this Time, being desirous to know how the Work of GOD went on among our Brethren at *London*, I wrote to many of them concerning the State of their Souls. One or two of their Answers I have subjoin'd.

*My Dear Friend, whom I love in the Truth,*

I Know *my Saviour's* Voice, and my Heart burns with Love and Desire to follow Him in the Regeneration. I have no Confidence in the Flesh. I loath myself and love Him only. My Dear Brother, my Spirit even at this Moment rejoices in GOD my Saviour, and the Love which is shed abroad in my Heart by the Holy Ghost, destroys all Self-love, so that I cou'd lay down my Life for my Brethren. I know that my Redeemer liveth, and have Confidence towards GOD, that thro' his Blood my Sins are forgiven. He hath begotten me of his own Will, and saves me from Sin, so that it has no Dominion over me. His Spirit bears Witness with my Spirit, that I am his Child by Adoption and Grace. And this is not for Works of Righteousness which I have done. For I am his Workmanship, created in CHRIST JESUS unto Good Works: So that all Boasting is excluded. It is now about 18 Years since JESUS took Possession of my Heart.

Heart. He then open'd my Eyes and said unto me, Be of good Cheer, thy Sins are forgiven thee. My Dear Friend, bear with my relating, after what Manner I was born of GOD. It was an *Instantaneous* Act. My whole Heart was fill'd with a Divine Power, drawing all the Faculties of my Soul after CHRIST, which continued three or four Nights and Days. It was as a mighty rushing Wind, coming into the Soul, enabling me from that Moment to be more than Conqueror, over those Corruptions which before I was always a Slave to. Since that Time, the whole Bent of my Will hath been towards Him Day and Night, even in my Dreams. I know that I dwell in CHRIST, and CHRIST in me; I am Bone of his Bone, and Flesh of his Flesh. That You and all that wait for his appearing, may find the Consolation of *Israel*, is the Earnest Prayer of

Your affectionate Brother in CHRIST,

W. F.

*My most Dear and Honour'd Father in CHRIST.*

**I**N the 20th Year of my Age, 1737, GOD was pleased to open my Eyes, and to let me see that I did not live as became a Child of GOD. I found my Sins were great (tho' I was what they call a sober Person) and that GOD kept an Account of them all. However I thought, if I repented, and led a good Life, GOD would accept me. And so I went on for about Half a Year, and had sometimes great Joy. But last Winter, I began to find, that whatever I did, was nothing. My very Tears I found were Sin, and the Enemy of Souls laid so many Things to my Charge, that sometimes I despair'd of Heaven: I continued in great Doubts and Fears, 'till *April 9*, when I went out of Town: Here for a Time I was greatly transported, in meditating and seeing the glorious Works of GOD: But in about three Weeks I was violently assaulted again. GOD then offered a Saviour to me, but my Self-righteousness kept me from laying Hold on Him.

On *Whitsunday* I went to receive the blessed Sacrament, but with a Heart as hard as a Stone. Heavy-laden I was indeed, when GOD was pleased to let me see a crucified

cified Saviour. I saw there was a Fountain open'd in his Side for me to wash in and be clean. But alas! I was afraid to venture, fearing I shou'd be too presumptuous. And I know, and am sure, I at that Time refused the Atonement which I might then have had. Yet I received great Comfort. But in about nine Days Time, my Joy went out, as a Lamp does for want of Oil, and I fell into my old State, into a State of Damnation. Yet I was not without Hope; for ever after that Time I cou'd not despair of Salvation: I had so clear a Sight of the Fountain open'd in the Side of our Lord. But still when I thought of Death, or the Day of Judgment, it was a great Terror to me. And yet I was afraid to venture to lay all my Sins upon CHRIST.

This was not all. But whenever I retired to Prayer, I had a violent Pain in my Head. This only seized me, when I began to pray earnestly, or to cry out aloud to CHRIST. But when I cried to Him against this also, He gave me Ease. Well, I found GOD did love me, and did draw me to CHRIST. I hunger'd and thirsted after Him, and had an earnest Desire, to be cloathed with his Righteousness. But I was still afraid to go boldly to CHRIST, and to claim Him as *my* Saviour.

July 3. My dear Sister came down to see me. She had receiv'd the Atonement on St. *Peter's* Day. I told her, I thought, CHRIST died for *me*, but as to the Assurance she mentioned, I cou'd say nothing.

July 5. She went. That Night I went into the Garden, and considering what she had told me, I saw Him by Faith, whose Eyes are as a Flame of Fire, Him who justifieth the Ungodly. I told Him I was ungodly, and it was for *me* that He died. His Blood did I plead with great Faith, to blot out the Hand-writing that was against me. I told my Saviour, that he had promis'd to give Rest, to all that were heavy-laden. This Promise I claim'd, and I saw him by Faith, stand condemn'd before GOD in my stead. I saw the Fountain open'd in his Side. I found, as I hunger'd, He fed me: As my Soul thirsted, He gave me out of that Fountain to drink. And so strong was my Faith, that if I had had all the Sins of the whole World laid upon me, I knew and was sure One Drop of his Blood was sufficient to atone for all.

Well,

Well, I cleave unto Him, and He did wash me in his Blood. He hath cloathed me with his Righteousness, and has presented me to his Father and my Father, to his GOD and my GOD, a pure, spotless Virgin, as if I had never committed any Sin. It is on JESUS I stand, the Saviour of Sinners. It is He that hath loved *me*, and given himself for *me*. I cleave unto Him, as my Surety, and He is bound to pay GOD the Debt. While I stand on this Rock, I am sure the Gates of Hell cannot prevail against me. It is by Faith that I am justified, and have Peace with GOD thro' Him. His Blood has made Reconciliation to GOD for me. It is by Faith I have received the Atonement. It is by Faith that I have the Son of GOD and the Spirit of CHRIST dwelling in me. And what then shall separate me from the Love of GOD which is in CHRIST JESUS my Lord?

You must think what a Transport of Joy I was then in, when I that was lost and undone, dropping into Hell, felt a Redeemer come, who, is *mighty to save, to save unto the uttermost*. Yet I did not receive the Witness of the Spirit at that Time. But in about Half an Hour, the Devil came with great Power to tempt me. However I minded him not, but went in and lay down pretty much composed in my Mind. Now St. Paul says, *After ye believed, ye were sealed with the Spirit of Promise*. So it was with me. After I had believed on Him that *justifieth the Ungodly*, I receiv'd that Seal of the Spirit, which is the *Earnest of our Inheritance*. But at that Time I did not know any Thing of this. My Sins were forgiven: But I knew I was not yet born of GOD.

July 6. In the Morning, being by myself, I found the Work of the Spirit was very powerful upon me (altho' you know GOD does not deal with every Soul in the same Way). As my Mother bore me with great Pain, so did I feel great Pain in my Soul in being born of GOD. Indeed I thought the Pains of Death were upon me, and that my Soul was then taking Leave of the Body. I thought I was going to him whom I saw with strong Faith standing ready to receive me. In this violent Agony I continued about four Hours: And then I began to feel the *Spirit of GOD bearing Witness with my Spirit, that I was born of GOD*. *Because I was a Child of GOD He sent forth*  
the

*the Spirit of his Son into me, crying Abba, Father.* For that is the Cry of every new-born Soul. O mighty, powerful, happy Change! I who had nothing but Devils ready to drag me to Hell, now found I had Angels to guard me to my reconciled Father, and my Judge, who just before stood ready to condemn me, was now become my Righteousness. But I cannot express what God hath done for my Soul. No; this is to be my everlasting Employment, when I have put off this frail, sinful Body, this corrupt, hellish Nature of mine; when I join with that great Multitude which no Man can number, in singing Praises to the Lamb that loved us, and gave Himself for us! O how powerful are the Workings of the Almighty in a New-born Soul! The Love of God was shed abroad in my Heart, and a Flame kindled there, with Pains so violent, yet so very ravishing, that my Body was almost torn asunder. I loved. The Spirit cried strong in my Heart. I sweated. I trembled. I fainted. I sung. I joined my Voice with those that excel in Strength. My Soul was got up into the Holy Mount. I had no Thoughts of coming down again into the Body, I who not long before had call'd to the Rocks to fall on me, and the Mountains to cover me, cou'd now call for nothing else but *Come, LORD JESUS, come quickly.* Then I cou'd cry out with great Boldness, There, O God, is my Surety! There, O Death, is thy Plague! There, O Grave, is thy Destruction! There, O Serpent, is the Seed, that shall forever bruise thy Head. O I thought my Head was a Fountain of Water! I was dissolv'd in Love. *My Beloved is mine, and I am His.* He has all Charms. He has ravih'd my Heart. He is my Comforter, my Friend, my All. He is now in his Garden, feeding among the Lillies. *O I am sick of Love.* He is altogether lovely, *the chiefest among ten Thousand.* O how JESUS fills, JESUS extends, JESUS overwhelms the Soul in which He dwells! —

*Sund. 10.* I administer'd the Lord's Supper at the *Castle.* At One I expounded at Mr. Fox's, as usual. The great Power of God was with us, and one who had been in Despair several Years, receiv'd a Witness that she was a Child of God.

*Mond.* 11. Hearing Mr. *Whitefield* was arrived from *Georgia*, I hasten'd to *London*; and on *Tuesd.* 12. GOD gave us once more to take sweet Counsel together.

*Frid.* 15. I preach'd at St. *Antholine's*.

*Sat.* 16. One who had examin'd himself by the Reflections wrote *Oct.* 14, made the following Observations on the State of his own Soul.

1. I judge thus of myself. But I feel it not. Therefore there is in me still, the old Heart of Stone.

2. I judge thus of Happiness. But I still hanker after Creature-happiness. My Soul is almost continually running out after one Creature or another, and *imagining* How happy shou'd I be in such or such a Condition. I have more Pleasure in Eating and Drinking, and in the Company of those I love than I have in GOD. I have a Relish for Earthly Happiness. I have not a Relish for Heavenly. *I savour (φρονῶ) the Things of Men, not the Things of GOD.* Therefore there is in me still the Carnal Heart, the *φρόνημα σαρκός.*

3. I judge thus of Holiness. But I know it not. I know not (by Experience) what the Life of GOD means. Indeed I see neither Myself, nor Happiness, nor Holiness, but by a Natural Light, acquired in a Natural Way, by Conversing, Reading and Meditation. I have not Spiritual Light. I have not the Supernatural Light. I am not taught of GOD.

I speculatively know, What Light is; and I see the Light of Faith, just ~~as~~ that Man sees the Light of the Sun, on whose closed Eyes the Sun shines. But I want the Holy Ghost to open my Eyes, that I may see all Things clearly.

Therefore the Eyes of my Understanding are not yet open'd, but the Old Veil is still upon my Heart.

II. "This is the Design of my Life." But a Thousand little Designs are daily stealing into my Soul. This is my *Ultimate* Design: But *Intermediate* Designs are continually creeping in upon me; Designs (tho' often disguis'd) of pleasing myself, of doing my own Will; Designs, wherein I do not eye GOD, at least, not Him singly.

Therefore, my Eye is not yet single; but I am still of a Double Heart.

III. Are my Desires New? Not all. Some are New, some Old. Not any properly; but partly New and partly old. My Desires are like my Designs. My *Great* Desire is, To have CHRIST *form'd in my Heart by Faith*. But little Desires are daily stealing into my Soul. And so my Great Hopes and Fears have Respect to GOD. But a Thousand little ones creep in between them.

Again, my Desires, Passions and Inclinations in general are mixt: Having something of CHRIST, and something of Earth. I love You, for Instance. But my Love is only partly Spiritual, and partly Natural. Something of *my own* cleaves to that which is of GOD. Nor can I divide the Earthly Part from the Heavenly.

Therefore I am not Pure in Heart. But herein manifestly appears, that I am not a New Creature.

*Sund.* 17. I preached in the Afternoon at *Islington*: In the Evening at *St. Swithin's*, for the last Time. *Sund.* 24, I preach'd at *Great St. Bartholomew's* in the Morning, and at *Islington* in the Afternoon; where we had the Blessed Sacrament every Day this Week, and were comforted on every Side.

*Wed.* 27. I preach'd at *Basing-shaw* Church: *Sund.* 31. to many Thousands, in *St. George's, Spittle-Fields*. And to a yet more crouded Congregation at *Whitechapel*, in the Afternoon, I declared those glad Tidings (O that they wou'd know the Things which make for their Peace!) *I will heal their Backsliding: I will love them freely.*

*Monday, January 1, 1739.* Mr. *Hall, Kinchin, Ing-ham, Whitefield, Hutchins*, and my Brother *Charles*, were present at our Love-Feast in *Fetter-Lane*, with about Sixty of our Brethren. About Three in the Morning, as we were continuing instant in Prayer, the Power of GOD came mightily upon us, infomuch that many cried out for exceeding Joy, and many fell to the Ground. As soon as we were recovered a little from that Awe and Amazement at the Presence of his Majesty, we broke out with one Voice, *We praise Thee, O GOD; we acknowledge Thee to be the Lord.*

*Thursd.* 4, One who had had the Form of Godliness many Years, wrote the following Reflections:

“ My Friends affirm *I am Mad*, because I said *I was not a Christian a Year ago*. I affirm, I am not a Christian now. Indeed what I might have been I know not,

had I been faithful to the Grace then given, when expecting nothing less, I receiv'd such a Sense of the Forgiveness of my Sins, as 'till then I never knew. But that I am not a Christian at this Day, I as assuredly know, as that JESUS is the CHRIST.

“ For a Christian is one who has the Fruits of the Spirit of CHRIST, which (to mention no more) are Love, Peace, Joy. But these I have not. I have not any Love of GOD. I do not love either the Father or the Son. Do you ask, How do I know, Whether I love GOD? I answer by another Question, How do you know, whether You love Me? Why, as you know, whether You are hot or cold. You *feel* this Moment, that You do or do not love me. And I *feel* this Moment, I do not love GOD; which therefore I *know*, because I *feel* it. There is no Word more Proper, more Clear, or more Strong.

“ And I know it also by St. *John's* plain Rule, *If any Man love the World, the Love of the Father is not in him.* For I love the World. I desire the Things of the World, some or other of them, and have done all my Life. I have always placed some Part of my Happiness in some or other of the Things that are seen. Particularly in Meat and Drink, and in the Company of those I loved. My Desire, if not in a gross and lustful, yet in a more subtle and refined Manner, has been almost continually running out towards this or that Person. For many Years I have been, yea and still am, hankering after a Happiness, in loving, and being loved by one or another. And in these I have from Time to Time taken more Pleasure than in GOD. Nay I do so at this Day. I often ask my Heart, when I am in Company with one that I love, “ Do I take more Delight in You or in GOD?” And cannot but answer, *In You.* For in Truth, I do not delight in GOD at all. Therefore I am so far from loving GOD with all my Heart, that whatever I love at all, I love more than GOD. So that all the Love I have, is flat Idolatry.

“ Again, Joy in the Holy Ghost I have not. I have now and then some Starts of Joy in GOD: But it is not *That* Joy. For it is not abiding. Neither is it greater than I have had on some Worldly Occasions. So that I can in no wise be said To *rejoice Evermore*; much less To *rejoice with Joy Unspeakable and full of Glory.*



“ Yet again; I have not *The Peace of God*; *That Peace*, peculiarly so call'd. The Peace I have may be easily accounted for on Natural Principles. I have Health, Strength, Friends, a competent Fortune, and a composed, chearful Temper. Who wou'd not have a Sort of Peace in such Circumstances? But I have none which can with any Truth or Propriety be called, a Peace which passeth all Understanding.

From hence I conclude (And let all the *Saints of the World* hear, that wherein soever they boast, they may be found even as I) tho' I have given, and do give all my Goods to feed the Poor, I am not a Christian. Tho' I have endured Hardship, tho' I have in all Things denied myself and taken up my Cross, I am not a Christian. My Works are nothing, my Sufferings are nothing; I have not the Fruits of the Spirit of CHRIST. Tho' I have constantly used all the Means of Grace, for Twenty Years, I am not a Christian. Yea, tho' I have all (other) Faith; since I have not *That Faith* which *purifieth the Heart*. Verily, verily I say unto You, I *must be born again*. For except I, and You, be born again, we cannot see the Kingdom of God.”

*Wednesf. 10.* I preach'd at *Basing-stow* Church. *Sat. 13.* I expounded to a large Company at *Beach-Lane*. *Sund. 14.* After preaching at *Islington*, I expounded twice at Mr. *Sims's*, in the *Minories*.

*Wednesf. 17.* I was with two Persons, who I doubt are properly *Enthusiasts*. For, first, They think to attain the End without the Means, which is *Enthusiasm*, properly so called. Again, they think themselves Inspired by God, and are not. But false, imaginary Inspiration is *Enthusiasm*. That Theirs is only Imaginary Inspiration appears hence, It contradicts the Law and the Testimony.

*Sund. 21.* We were greatly surprized in the Evening, while I was expounding in the *Minories*. A well-drest, middle-aged Woman, suddenly cried out, as in the Agonies of Death. She continued so to do for some Time, with all the Signs of the sharpest Anguish of Spirit. When she was a little recovered, I desired her to call upon me the next Day. She then told me, That about three Years before, she was under strong Convic-

tions of Sin, and in such a Terror of Mind, that she had no Comfort in any Thing, nor any Rest, Day or Night : That she sent for the Minister of her Parish, and told him the Distress she was in : Upon which he told her Husband she was stark Mad, and advised him to send for a Physician immediately. A Physician was sent for accordingly, who order'd her to be blooded, blister'd, and so on. But this did not heal her wounded Spirit. So that she continued much as she was before ; 'till the last Night, He whose Words she at first found, to be *sharper than any Two-edged Sword*, gave her a faint Hope, that He wou'd undertake her Cause, and heal the Soul which had sinn'd against Him.

*Thurs. 25.* I baptiz'd *John Smith*, (late an Anabaptist) and four other Adults at *Islington*. Of the Adults I have known baptized lately, One only was at that Time born again, in the higher Sense of the Word, that is, found a thorough, Inward Change, by the Love of GOD shed abroad in her Heart. Most of them were only born again in a lower Sense, *i. e.* receiv'd the Remission of their Sins. And some (as it has since too plainly appear'd) neither in one Sense nor the other.

*Sun. 28.* I went (having been long importun'd thereto) about Five in the Evening, with four or five of my Friends to a House where was one of those commonly call'd *French Prophets*. After a Time, she came in. She seem'd about four or five and Twenty, of an agreeable Speech and Behaviour. She asked, Why we came? I said, "To try the Spirits, whether they be of GOD." Presently after she lean'd back in her Chair, and seem'd to have strong Workings in her Breast, with deep Sighings intermixt. Her Head, and Hands, and, by Turns, every Part of her Body seem'd also to be in a kind of a Convulsive Motion. This continued about ten Minutes, 'till (at Six) she began to speak (tho' the Workings, Sighings and Contorsions of her Body, were so intermixt with her Words, that she seldom spoke Half a Sentence together) with a clear, strong Voice, "Father, Thy Will, thy Will be done. Thus saith the LORD, if of any of you that is a Father, his Child ask Bread, will he give him a Stone? If he ask a Fish, will he give him a Scorpion? Ask Bread of me, my Children, and I

“ I will give You Bread. I will not, will not give You  
 “ a Scorpion. By this judge of what Ye shall now hear.”

She spoke much (all as in the Person of GOD, and most-ly in Scripture Words) of the fulfilling of the Prophecies, the Coming of CHRIST now at Hand, and the spreading of the Gospel over all the Earth. Then she exhorted us, Not to be in Haste, in judging her Spirit, to be or not to be of GOD; but to wait upon GOD, and He wou'd teach us, if we conferred not with Flesh and Blood. She added, with many Inforcements, That we must watch and pray, and take up our Cross, and *be still before GOD.*”

Two or three of our Company were much affected, and believed she spoke by the Spirit of GOD. But this was in no wise clear to me. The Motion might be either Hysterical or Artificial. And the same Words any Person of a good Understanding and well vers'd in the Scriptures might have spoken. But I let the Matter alone: Knowing this, *That if it be not of GOD, it will come to nought.*

*Sund. Feb. 4.* I preach'd at St. Giles's, on *Whosoever believeth on me, out of his Belly shall flow Rivers of living Water.* How was the Power of GOD present with us! I am content to preach here no more.

*Frid. 9.* A Note was given me at *Wapping*, in (nearly) these Words:

S I R,

**Y**OUR Prayers are desired for a Child that is Lunatick and sore vexed Day and Night, that our LORD wou'd be pleas'd to heal him, as He did those in the Days of his Flesh, and that He wou'd give his Parents Faith and Patience 'till his Time is come.

*Tuesday 13.* I receiv'd the following Note.

S I R,

**I** Return you hearty Thanks for your Prayers on Friday for my tortur'd Son. He grows worse and worse. I hope the nearer Deliverance. I beg your Prayers still to our Redeemer, who will cure him, or give us Patience to bear the Rod, hoping it is dip'd in the Blood of the Lamb.

Sir, He is taken with grievous Weeping, his Heart beating, as if it wou'd beat thro' his Ribs. He swells ready

ready to burst, sweats great Drops, runs about beating and tearing himself. He bites and pinches me, so that I carry his Marks always on me. He lays his Hands on the Fire, and sticks Pins in his Flesh. Thus he has been these five Years. He is in his 11th Year, a Wonder of Affliction; I hope, of Mercy also, and that I shall yet praise Him, who is my Redeemer and my GOD.

Sat. 17. A few of us pray'd with him; and from that Time (as his Parents since inform'd us) he had more Rest (altho' not a full Deliverance) than he had had for two Years before.

Sund. 18. I was desired to preach at Sir George Wheeler's Chapel, in Spittle-Fields, Morning and Afternoon. I did so in the Morning, but was not suffer'd to conclude my Subject (as I had design'd) in the Afternoon: A good Remembrance, that I shou'd, if possible, declare at every Time, the whole Counsel of GOD.

Sund. 25. I preach'd in the Morning to a numerous Congregation, at St. Katherine's, near the Tower: At Islington in the Afternoon. Many here were (as usual) deeply offended. But the Counsel of the LORD it shall stand.

Frid. March 2. It was the Advice of all our Brethren, that I shou'd spend a few Days at Oxford: Whither I accordingly went on Saturd. 3. A few Names I found here also, who had not denied the Faith, neither been ashamed of their Lord, even in the Midst of a perverse Generation. And every Day we were together, we had convincing Proof, such as it had not before enter'd into our Hearts to conceive, That He is able to save unto the uttermost all that come unto GOD thro' Him.

One of the most surprizing Instances of his Power which I ever remember to have seen, was on the Tuesday following; when I visited one who was above Measure enraged at *This New Way*, and zealous in opposing it. Finding Argument to be of no other Effect, than to inflame her more and more, I broke off the Dispute, and desired we might join in Prayer, which she so far consented to, as to kneel down. In a few Minutes she fell into an Extreme Agony, both of Body and Soul; and soon after cried out with the utmost Earnestness, "Now I know, "I am forgiven for CHRIST'S Sake." Many other Words she

she utter'd to the same Effect, witnessing a Hope full of Immortality. And from that Hour, God hath set her Face as a Flint, to declare the Faith which before she persecuted.

*Thursf.* 8. I call'd upon her, and a few of her Neighbours, who were met together in the Evening, among whom I found a Gentleman of the same Spirit she had been of, earnestly labouring to pervert the Truth of the Gospel. To prevent his going on, as the less Evil of the Two, I enter'd directly into the Controversy, touching both the Cause and the Fruits of Justification: In the midst of the Dispute, one who sat at a small Distance, felt as it were the piercing of a Sword, and before she could be brought to another House, whither I was going, cou'd not avoid crying out aloud, even in the Street. But no sooner had we made our Request known to God, than He sent her Help from his Holy Place.

At my Return from hence, I found Mr. *Kinchin*, just come from *Dummer*, who earnestly desired me, instead of setting out for *London* the next Morning (as I design'd) to go to *Dummer* and supply his Church on *Sunday*. On *Friday* Morning I set out, according to his Desire, and in the Evening came to *Reading*, where I found a young Man who had in some Measure *known the Powers of the World to come*. I spent the Evening with him and a few of his serious Friends; and it pleas'd God much to strengthen and comfort them.

*Sat.* 10. In the Afternoon I came to *Dummer*; and on *Sunday* Morning had a large and attentive Congregation. I was desired to expound in the Evening at *Basingstoke*. The next Day I return'd to *Reading*, and thence on *Tuesday* to *Oxford*, where I found many more and more rejoicing in God their Saviour. *Wednesday* 14, I had an Opportunity of preaching once again to the poor Prisoners in the *Castle*. *Thursd.* 15. I set out early in the Morning, and in the Afternoon came to *London*.

During my Stay here, I was fully employ'd; between our own Society, in *Fetterlane*, and many others, where I was continually desired to expound: So that I had no thought of leaving *London*, when I receiv'd (after several others) a Letter from Mr. *Whitefield*, and another from Mr. *Seward*, intreating me in the most pressing Manner,

to come to *Bristol* without Delay. This I was not at all forward to do: And perhaps a little the less inclined to it (tho' I trust, I do not count my Life dear unto my self, so I may finish my Course with Joy) because of the remarkable Scriptures which offer'd as often as we enquired, touching the Consequence of this Removal: Tho', whether this was permitted only for the Trial of our Faith, God knoweth, and the Event will shew. Till then, let me not be accounted superstitious, If I barely recite them in the same Order as they occurred. † *And some of them wou'd have taken him; but no Man laid Hands on him, (not 'till the Time was come). \* Because I tell You the Truth, ye believe me not. Which of you convinceth me of Sin? And if I say the Truth, why do ye not believe me? ‡ Get thee up into this Mountain—and die in the Mount, whither Thou goest up, and be gathered unto thy People. || And the Children of Israel wept for Moses in the Plains of Moab thirty Days. ||| I will shew him, how great Things he must suffer for my Name's Sake. § And devout Men carried Stephen to his Burial, and made great Lamentation over him.*

*Wed. 28.* My Journey was propos'd to our Society in *Fetterlane*. But my Brother *Charles* wou'd scarce bear the Mention of it; 'till appealing to the Oracles of God, he receiv'd those Words, as spoken to himself, and answer'd not again: *Son of Man, behold I take from thee, the Desire of thine Eyes with a Stroke: Yet shalt Thou not mourn or weep, neither shall thy Tears run down.* Our other Brethren however continuing the Dispute, without any Probability of their coming to One Conclusion, we at length all agreed, To decide it by Lot. And by this it was determin'd, "I should go." Several afterwards desiring, we might open the Bible, concerning the Issue of this, we did so on the several Portions of Scripture, which I shall set down, without any Reflection upon them. \*\* *Now there was long War between the House of Saul and the House of David; but David waxed stronger and stronger, and the House of Saul waxed weaker and*

† *John* vii. 44. \* *c. viii.* 45, 46. ‡ *Deut.* xxxii. 49. 50. || *c. xxxiv.* 8. ||| *Acts* ix. 16. § *c. viii.* 2. \*\* *2 Sam.* iii. 1.

*weaker. † When wicked Men have slain a righteous Person in his own House upon his Bed: Shall I not now require his Blood at your Hands, and take You away from the Earth? \* And Ahaz slept with his Fathers, and they buried him in the City, even in Jerusalem.*

Perhaps it may be a Satisfaction to some, if before I enter upon this New Period of my Life, I give the Reasons, why I preferr'd for so many Years an University-Life before any other: Then especially, when I was earnestly press'd by my Father, to accept of a Cure of Souls. I have here therefore subjoin'd the Letter I wrote several Years ago on that Occasion:

*Dear Sir,*

*Oxon, Dec. 10, 1734.*

1. **T**HE Authority of a Parent and the Call of Providence are Things of so Sacred a Nature, that a Question in which these are any way concern'd, deserves the most Serious Consideration. I am therefore greatly obliged to You, for the Pains You have taken to set Our Question in a clear Light; which I now intend to consider more at large with the utmost Attention of which I am capable. And I shall the more chearfully do it, as being assur'd of your joining with me in imploring his Guidance, who will not suffer those that trust in Him, to seek Death in the Error of their Life.

2. I entirely agree, "That the Glory of God and the different Degrees of promoting it, are to be our Sole Consideration and Direction in the Choice of any Course of Life:" And consequently; That it must wholly turn upon this Single Point, Which I ought to prefer, A College Life, or that of the Rector of a Parish? I do not say, The Glory of God is to be my *First* or my *Principal* Consideration: But my *Only* one; since All that are not implied in This, are absolutely of no Weight. In Presence of this, they all vanish away: They are less than the small Dust of the Ballance.

3. And indeed, 'till all other Considerations were set aside, I could never come to any clear Determination: 'Till my Eye was single, my whole Mind was full of Darknes. Whereas so long as it is fixt on the Glory of

† 2 Sam. iv. v. 11.

\* 2 Chron. xxix. v. 30.

God, without any other Consideration, I have no more Doubt of the Way wherein I shou'd go, than of the Shining of the Mid-day Sun.

4. Now that Life tends most to the Glory of God, wherein we most promote Holiness in Ourselves and Others. I say, in Ourselves *and* Others; as being fully perswaded, That these can never be put asunder. And if not, then whatever State is best on either of these Accounts, is so on the other likewise. If it be, in the whole best for Others, so it is for Ourselves: If it be best for Ourselves, it is so for Them.

5. However, when Two Ways of Life are propos'd, I wou'd chuse to consider first, Which have I Reason to believe, will be best for *my own Soul*? Will most forward *me* in Holiness? By Holiness meaning, Not Fast-ing (as you seem to suppose) or Bodily Austerities; but The Mind that was in CHRIST, A Renewal of Soul in the Image of God. And I believe the State whercin I am will most forward me in This, because of the peculiar Advantages I now enjoy.

6. The first of these is, Daily Converse with my Friends. I know no other Place under Heaven, where I can have some always at Hand of the same Judgment, and engaged in the same Studies: Persons who are awaken'd into a full Conviction, that they have but one Work to do upon Earth; Who see, at a Distance, What that One Work is, even the Recovery of a Single Eye and a Clean Heart; who in order to this, have according to their Power, absolutely devoted themselves to God, and follow after their LORD, denying themselves and taking up their Cross daily. To have even a small Number of such Friends, constantly watching over my Soul, and administering, as Need is, Reproof or Advice with all Plainness and Gentleness, is a Blessing I know not where to find, in any other Part of the Kingdom.

7. Another Blessing which I enjoy here in a greater Degree than I cou'd expect elsewhere is Retirement. I have not only as much, but as little Company as I please. Trifling Visitants I have none. No one takes it into his Head, to come within my Doors, unless I desire him, or he has Business with me. And even then, as soon as his Business is done, he immediately goes away.

8. Both



8. Both these Blessings are greatly indeared to me when I spend but one Week out of this Place. The far greatest Part of the Conversation I meet with abroad, even with the better Sort of Men, turns on Points that are quite wide of *my* Purpose, that no Way forward the End of *my* Life. Now, if They have Time to spare, I have not. 'Tis absolutely needful for such a one as me, to follow with all possible Care and Vigilance that wise Advice of Mr. *Herbert*;

“ Still let thy Mind be bent; still plotting how

“ And when and where the Business may be done.”

And this, I bless God, I can in some Measure do, while I avoid that Bane of all Religion, the Company of *Good Sort of Men*, as they are called; Persons who have a *Liking* to, but no *Sense* of Religion. But these insensibly undermine all my Resolution, and steal away what little Zeal I have. So that I never come from among these Saints of the World (as *John Valdesso* terms them) faint, dissipated and shorn of all my Strength, but I say, “ God deliver me from a Half-Christian.”

9. Freedom from Care is yet another Invaluable Blessing. And where could I enjoy This as I do now? I *hear* of such a Thing as the Cares of the World; but I *feel* them not. My Income is ready for me on so many stated Days: All I have to do is, To carry it home. The Grand Article of my Expence is Food. And this too is provided without any Care of mine. The Servants I employ are always ready at Quarter-Day; so I have no Trouble on their Account. And what I occasionally need to buy, I can immediately have, without any Expence of Thought. Here therefore I can be *without Carefulness*. I can *attend upon the LORD without Distraction*. And I know what a Help this is to the being *Holy both in Body and Spirit*.

10. To quicken me in making a Diligent and Thankful Use of these Peculiar Advantages, I have the Opportunity of Communicating Weekly, and of Publick Prayer twice a Day. It wou'd be easy to mention many more, as well as to shew Many Disadvantages, which one of greater Courage and Skill than me, cou'd scarce separate from the Way of Life You speak of. But whatever others cou'd do, I cou'd not. I cou'd not stand my

Ground one Month, against Intemperance in Sleep, Self-indulgence in Food, Irregularity in Study: Against a General Lukewarmness in my Affections, and Remisness in my Actions, against a Softness directly opposite to the Character of a good Soldier of JESUS CHRIST. And then, when my Spirit was thus dissolv'd, I shou'd be an easy Prey to every Temptation. Then might the Cares of the World and the Desire of other Things, roll back with a full Tide upon me: And it wou'd be no Wonder, if while I preach'd to others, I myself shou'd be a Cast-away. I can't therefore but observe, That the Question does not relate barely to the *Degrees* of Holiness, but to the very *Being* of it:

*Agitur de Vitâ & Sanguine Turni:*

The Point is, Whether I shall or shall not work out my Salvation? Whether I shall serve CHRIST or *Belial*?

11. What still heightens my Fear of this Untried State, is that when I am once entered into it, I am enter'd irrecoverably, once for all;

*Vestigia nulla Retrorsum.*

If I shou'd ever be weary of the Way of Life I am now in, I have frequent Opportunities of quitting it: But whatever Difficulties occur in That, foreseen or unforeseen, there is no Return, any more than from the Grave. When I have once launch'd out into the Unknown Sea, there's no recovering my Harbour. I must on, thro' whatever Whirlpools or Rocks, or Sands, tho' all the Waves and Storms go over me.

12. Thus much as to Myself. But I can't deny, "That we are not to consider ourselves Alone; seeing God made us all for a Social Life, to which Academical Studies are only preparatory." I allow too, "That He will take an exact Account of every Talent which he has lent us, not to bury them, but to employ every Mite we have receiv'd according to his Will, whose Stewards we are." I own also, "That every Follower of CHRIST, is, in his Proportion, the Light of the World: That whosoever is such, can no more be conceal'd, than the Sun in the Midst of Heaven; that if he is set as a Light in a dark Place, his shining must be the more conspicuous; that to this very End was his Light given, even to shine on all around him: And

And indeed, That “ there is only One Way to hide it, “ which is, To put it out.” I am oblig’d likewise, unless I will be against the Truth, to grant, “ That there “ is not a more Contemptible Animal upon Earth, than “ one that drones away Life, without ever labouring to “ promote, either the Glory of God, or the Good of “ Man; and that, whether he be Young or Old, Learn- “ ed or Unlearned, *in* a College or *out* of it;” Yet granting, “ The Superlative Degree of Contempt to “ be on all Accounts due to a *College-Drone* :” a Wretch who has receiv’d Ten Talents, and employs None; that is not only promised a Reward hereafter, but is also paid before-hand for his Work, and yet works not at all. But allowing All this, and whatever else You can say (for I own, You can never say enough) against the drowzy Ingratitude, the lazy Perjury of those, who are commonly call’d, *Harmless Men*, a fair Proportion of whom I must, to our Shame, confess, are to be found in Colleges: Allowing this, I say, I do not apprehend, it concludes against a College Life in general. For the Abuse of it, does not destroy the Use. Tho’ there are some here who are the mere Lumber of the Creation, it does not follow that others may not be of more Service to the World, in this Station than they cou’d be in any other.

13. That I in particular, cou’d, might (it seems) be infer’d, from what has been shewn already, viz. That I may myself be Holier here than any where else, If I faithfully use the Blessings I enjoy. But to wave this, I have Other Reasons so to judge; and the First is, The Plenteousness of the Harvest. Here is indeed a large Scene of various Action. Here is room for Charity in all its Forms: There is scarce any possible Way of doing Good, for which here is not daily Occasion. I can now only touch on the several Heads. Here are poor Families to be reliev’d. Here are Children to be educated. Here are Workhouses, wherein both Young and Old gladly receive the Word of Exhortation. Here are Prisons, and therein a Complication of all Human Wants. And, lastly, here are the Schools of the Prophets. Of these in particular we must observe, That he who gains One does thereby do as much Service to the World, as he could do in a Parish in his whole Life. For his

Name is Legion: In Him are contain'd all those who shall be converted to God by him. He is not a single Drop of the Dew of Heaven, but a River to make glad the City of God.

14. "But *Epworth*, you say, is a larger Sphere of "Action than this. There I should have the Care of Two "Thousand Souls." Two Thousand Souls! I see not how it is possible for such one as me, to take Care of One Hundred. Because the Weight that is now upon me is almost more than I can bear, shall I encrease it Tenfold?

————— *impugnere Pelio Ossam*

*Scilicet, atq; Ossæ frondosum involvere Olympum!*

Wou'd this be the Way to help either myself or others up to Heaven? Nay, the Mountains I rear'd would only crush my own Soul, and so make me utterly usefess to Others.

15. I need but just glance on several other Reasons, why I am more likely to be useful here than elsewhere; as, because I have the Advice of many Friends in any Difficulty, and their Encouragement in any Danger: Because we have the Eyes of Multitudes upon us, who even without designing it perform the most substantial Office of Friendship; apprizing us, if we have already done any Thing wrong, and guarding us against doing so again: Lastly, because we have a constant Fund (which I believe this Year will amount to near Eighty Pounds) to supply the bodily Wants of the Poor, and thereby open a Way for their Souls to receive Instruction.

16. If you say, "The Love of the People of *Epworth* to me, may Ballance these Advantages:" I ask, how long will it last? Only 'till I come to tell them plainly, That their Deeds are Evil; and particularly to apply that General Sentence, to say to each, Thou art the Man! Alas, Sir, do not I know, What Love they had to you once? And how have many of them used you since? Why, just as every one will be used, whose Business it is to bring Light to them that love Darkness.

17. Notwithstanding therefore their present Prejudice in my Favour, I cannot see that I am likely to do that Good either at *Epworth* or any other Place, which I may hope to do in *Oxford*. And yet one terrible Objection lies in the Way. "Have you found it so in Fact? What have "you done there in fourteen Years? Have not your very

“ Attempts to do Good there, for Want either of a particular Turn of Mind for the Business you engaged in, or of Prudence to direct you in the right Method of doing it, been always unsuccessful? Nay, and brought such Contempt upon you as has in some Measure disqualified you for any future Success? And are there not Men in *Oxford*, who are not only better and holier than you, but who having preserved their Reputation, and being universally esteemed, are every Way fitter to promote the Glory of God in that Place?

17. I am not careful to answer in this Matter. It is not *my* Part to say, Whether God hath done Good by *my* Hands, Whether I have a particular Turn of Mind for this, or not: And whether Want of Success (where our Attempts did not succeed) was owing to Imprudence, or to other Causes. But the latter Part of the Objection, “ That one who is despised can do no Good, That without Reputation a Man cannot be Useful,” being the Strong-hold of all the Unbelieving, the Vainglorious, the Cowardly Christians (so called) I will, by the Grace of God, see, What Reason there is for This, thus continually to exalt itself against the Gospel of CHRIST.

18. With regard to Contempt then (under which Word I include all the Passions that border upon it, as Hate, Envy, &c. and all the Fruits that spring from it, such as Calumny and Persecution in all its Forms) my first Position in Defiance of Worldly Wisdom, is, *Every True Christian is contemn'd wherever he lives, by all who are not so, and who know him to be such*, that is, in effect, by all with whom he converses, since it is impossible for Light not to shine. This Position I prove, both from the Example of our LORD, and his Express Assertion. First, from his Example: *If the Disciple is not above his Master; nor the Servant above his LORD*, then as our Master was despised and rejected of Men, so will every one of his true Disciples. *But the Disciple is not above his Master, nor the Servant above his Lord*. Therefore--The Consequence will not fail him a Hair's Breath. I prove this Secondly, from his own Express Assertion of this Consequence. *If they have called the Master of the House Belzebub, how much more them of his Household?* Remember (ye that wou'd fain forget or evade this) *the Word which I said*

unto You, the Servant is not greater than the Lord: If they have persecuted Me, they will also persecute You. And as for that vain Hope, That this belongs only to the First Followers of CHRIST, Hear ye Him; *All these Things they will do unto You, because they know not Him that sent Me.* And again, *Because Ye are not of the World, therefore the World hateth You.* Both the Persons who are hated, the Persons who hate them, and the Cause of their hating them are here set down. *The Hated* are all that are not of the World, that know and love GOD; *The Haters* are All that are of the World, that know not, love not GOD. *The Cause of their Hatred* is the entire irreconcilable Difference, between their Designs, Judgments and Affections: Because these know not GOD, and those are determined to know and pursue nothing beside Him. These esteem and love the World; and those count it Dung and Dross, and singly desire The Love of CHRIST.

20. My next Position is this: *'Till he is thus despised, no Man is in a State of Salvation.* And this is a plain Consequence of the former: For if all that are *not of the World*, are therefore despised by those that are, then 'till a Man is despised he is *of the World*, that is, out of a State of Salvation. Nor is it possible for all the Trim-mers between GOD and the World, to elude the Consequence, unless they can prove, that a Man may be *of the World*, and yet be in a State of Salvation. I must therefore, with or without the Consent of these, keep close to my Saviour's Judgment, and maintain, that Contempt is a Part of the Cross, which every Man bears who follows Him: That it is the Badge of his Disciple-ship, the Stamp of his Profession, the Constant Seal of his Calling; insomuch that tho' a Man may be despised without being saved, yet he cannot be saved, without being despised.

21. I should not spend any more Words on this Great Truth, but that it is at present voted out of the World. The Masters in *Israel*, Learned Men, Men of Renown, seem absolutely to have forgotten it: Nay, and censure those who have not forgotten the Words of their LORD, as *Setters forth of Strange Doctrine.* Yet they who hearken to GOD rather than Man, must lay down one strange  
Position

Position more, That *the being despised is absolutely necessary to our doing Good in the World*: If not, to our doing *some Good* (for *GOD may work by Judas,*) yet to our doing *so much Good* as we otherwise might: Seeing we must know *GOD*, if we would fully teach others to know Him. But if we do, we must be despised of them that know Him not. *Where then is the Scribe? Where is the Wise? Where is the Disputer of this World?* Where is the Replier against *GOD* with his Sage Maxims, “He that is despised can do no Good in the World?” “To be useful, a Man must be esteemed: To advance the Glory of *GOD*, you must have a fair Reputation.”—Saith the World so? Well; what saith the Scripture? Why, that *GOD hath laugh’d all this Hea-then Wisdom to Scorn*. It saith, that Twelve despised Followers of a despised Master, all of whom were of *no Reputation*, who were esteemed—as *the Filth and Off-scouring of the World*, did more Good in it, than all the twelve Tribes of *Israel*. It saith, that their despised Master, left an exprefs Declaration *to us and to our Children*, *Blessed are ye* (not accursed with the heavy Curse of doing no Good, of being useles in the World) *when Men shall revile you and persecute you, and say all Manner of Evil of you falsely for my Name’s Sake. Rejoice and be exceeding glad; for great is your Reward in Heaven.*

22. These are a Part of my Reasons for chusing to abide as yet in the Station wherein I now am. As to the Flock committed to *Your Care*, whom you have many Years fed with the sincere Milk of the Word, I trust in *GOD*, *Your Labour* shall not be in vain. Some of Them You have seen gather’d into the Garner. And for Yourself, I doubt not, when *Your Warfare is accomplish’d*, when You are *made Perfect thro’ Sufferings*, You shall follow the Children of whom *GOD* hath given You, full of Years and Victories. And He that took Care of those poor Sheep before You was born, will not forget them when You are Dead.

*Thurs. March 29.* I left London, and in the Evening expounded to a small Company at *Basingstoke*. *Sat. 31.* In the Evening I reach’d *Bristol*, and met Mr. *Whitefield* there. I cou’d scarce reconcile myself at first to this  
strange

*strange Way* of preaching in the Fields, of which he set me an Example on *Sunday*: Having been all my Life (till very lately) so tenacious of every Point relating to Decency and Order, that I shou'd have thought the Saving of Souls *almost a Sin*, if it had not been done in a Church.

*April 1.* In the Evening (Mr. *Whitefield* being gone) I begun expounding our Lord's Sermon on the Mount (One pretty remarkable Precedent of *Field-preaching*, I suppose *there were Churches* at that Time also) to a little Society which was accustomed to meet once or twice a Week in *Nicholas-street*.

*Mond. 2.* At four in the Afternoon, I submitted to be *more vile*, and proclaimed in the Highways the glad Tidings of Salvation, speaking from a little Eminence in a Ground adjoining to the City, to about Three Thousand People. The Scripture on which I spoke was this, (Is it possible, any one shou'd be ignorant, that it is fulfilled in Every True Minister of CHRIST?) *The Spirit of the LORD is upon me, because He hath anointed me to preach the Gospel to the Poor. He hath sent me to heal the broken-hearted; to preach Deliverance to the Captives, and Recovery of Sight to the Blind: To set at Liberty them that are bruised, to proclaim the acceptable Year of the LORD.*

At Seven I began expounding the *Acts of the Apostles*, to a Society meeting in *Baldwin-street*: And the next Day, the Gospel of *St. John* in the Chapel at *Newgate*; where I also daily read the Morning Service of the Church.

*Wednes. 4.* At *Baptist-Mills*, (a Sort of a Suburb or Village about Half a Mile from *Bristol*) I offer'd the Grace of God to about fifteen Hundred Persons from these Words, *I will heal their Backsliding, I will love them freely.*

In the Evening Three Women agreed to meet together weekly, with the same Intention as those at *London*, viz. *To confess their Faults one to another, and pray one for another, that they may be healed.* At Eight, four Young Men agreed to meet, in Pursuance of the same Design. How dare any Man deny This to be (as to the Substance of it) a Means of Grace, ordain'd by God? Unless he will affirm (with *Luther* in the Fury of his Solifidianism



lidianisin) That St. St. *James's* Epistle, is an *Epistle of Straw*?

*Thurs. 5.* At Five in the Evening I began at a Society in *Castle-street*, expounding the Epistle to the *Romans*; and the next Evening at a Society in *Gloucester-Lane*, the First Epistle of St. *John*. On *Saturday* Evening at *Weavers-Hall* also I began expounding the Epistle to the *Romans*, and declar'd that Gospel to All, which is the *Power of GOD unto Salvation, to every one that believeth.*

*Sund. 8.* At Seven in the Morning I preach'd to about a Thousand Persons at *Bristol*, and afterwards to about fifteen Hundred, on the Top of *Hannam-Mount* in *Kings-wood*. I call'd to them in the Words of the Evangelical Prophet, *Ho! Every one that thirsteth, come ye to the Waters; Come and buy Wine and Milk without Money, and without Price.* About five Thousand were in the Afternoon at *Rose-Green*, (on the other Side of *Kings-wood*) Among whom I stood and cried, in the Name of the LORD, *If any Man thirst, let him come unto me and drink. He that believeth on Me, as the Scripture hath said, out of his Belly shall flow Rivers of Living Water.*

*Tues. 10.* I was desired to go to *Bath*; where I offer'd to about a Thousand Souls, the Free Grace of GOD to *heal their Backslidings*, and in the Morning to (I believe) more than Two Thousand. I preach'd to about the same Number, at *Baptist-Mills* in the Afternoon on CHRIST, *made of GOD unto us, Wisdom and Righteousness and Sanctification and Redemption.*

*Sat. 14.* I preach'd at the Poor-house: Three or four hundred were within, and more than twice that Number without: To whom I explain'd those comfortable Words, *When they had nothing to pay, he frankly forgave them both.*

*Sund. 15.* I explain'd at Seven to 5 or 6000 Persons, the Story of the Pharisee and the Publican. About three Thousand were present at *Hannam-Mount*. I preached at *Newgate* after Dinner to a crowded Congregation. Between five and six we went to *Rose-Green*: It rained hard at *Bristol*, but not a Drop fell upon us, while I declared to about Five Thousand, CHRIST *our Wisdom and Righteousness and Sanctification and Redemption.* I concluded

cluded the Day by shewing at the Society in *Baldwin-street*. That his *Blood cleanseth us from All Sin*.

*Tuesd. 17.* At five in the Afternoon, I was at a little Society in the *Back-Lane*. The Room in which we were was propp'd beneath; but the Weight of People made the Floor give Way, so that in the beginning of the Expounding the Post which propp'd it, fell down with a great Noise. But the Floor sunk no further, so that after a little Surprize at first they quietly attended to the Things that were spoken.

Thence I went to *Baldwin-street*, and expounded as it came in course, the iv. Chap. of the *Acts*. We then called upon God, to confirm his Word. Immediately one that stood by (to our no small Surprize) cried out aloud, with the utmost Vehemence, even as in the Agonies of Death. But we continued in Prayer, till a new Song was put in her Mouth, a *Thanksgiving unto our God*. Soon after, Two other Persons (well known in this Place, as labouring to live in all good Conscience towards all Men) were seized with strong Pain, and constrained to roar for the *Disquietness of their Heart*. But it was not long before they likewise burst forth into Praise to God their Saviour. The last who called upon God as out of the Belly of Hell, was I——E——, a Stranger in *Bristol*. And in a short Space he also was overwhelmed with Joy and Love, knowing that God had heal'd his Backslidings. So many living Witnesses hath God given, that *His Hand is still stretched out to heal*, and that *Signs and Wonders are even now wrought, by His Holy Child JESUS*.

*Wednes. 18.* In the Evening L——a S—— (late a Quaker, but baptiz'd the Day before) R——a M—— and a few others, were admitted into the Society. But R——a M—— was scarcely able, either to speak or look up. *The Sorrows of Death compass'd her about, the Pains of Hell got hold upon her*. We poured out our Complaints before God, and shew'd him of her Trouble. And he soon shew'd, He is a God that heareth Prayer, She felt in herself, that *being justified freely, she had Peace with God, thro' JESUS CHRIST*. She rejoiced in Hope of the Glory of God, and the Love of God was shed abroad in her Heart.

April 20. Being Good-Friday, E———th R——n, T—— W——, and one or two others, first knew they had *Redemption in the Blood of CHRIST, the Remission of their Sins.*

Sat. 21. At *Weavers-Hall* a young Man was suddenly seized with a violent Trembling all over, and in a few Minutes, *the Sorrows of his Heart being enlarged*, sunk down to the Ground. But we ceas'd not calling upon GOD, 'till He rais'd him up full of *Peace and Joy in the Holy Ghost.*

On *Easter-Day*, it being a thorough Rain, I could only preach at *Newgate* at Eight in the Morning, and Two in the Afternoon; in a House near *Hannam-Mount* at Eleven; and in one near *Rose-Green* at Five. At the Society in the Evening, many were cut to the Heart, and many comforted.

Mond. 23. On a repeated Invitation I went to *Pensford*, about five Miles from *Bristol*. I sent to the Minister, to ask Leave to preach in the Church, but having waited some Time and receiv'd no Answer, I call'd on many of the People who were gather'd together in an open Place, *If any Man thirst let him come unto Me and drink.* At Four in the Afternoon there were above Three Thousand, in a convenient Place near the City; to whom I declared, *The Hour is coming, and now is, when the Dead shall hear the Voice of the Son of GOD, and they that hear shall live.*

I preached at *Bath* to about a Thousand on *Tuesday* Morning, and at Four in the Afternoon to the poor Colliers, at a Place about the Middle of *Kingswood*, call'd *Two Mile-hill*. In the Evening at *Baldwin-street*, a young Man, after a sharp (tho' short) Agony, both of Body and Mind, found his Soul filled with Peace, *knowing in whom he had believed.*

Wed. 24. To above Two Thousand at *Baptist-Mills*, I explain'd that glorious Scripture (describing the State of every true Believer in CHRIST, every one who by Faith is born of GOD) *Ye have not received the Spirit of Bondage again unto Fear, but ye have receiv'd the Spirit of Adoption, whereby we cry Abba, Father.*

Thursd. 25. While I was preaching at *Newgate* on these Words, *He that believeth hath Everlasting Life;* I was insensibly led, without any previous Design, to

declare strongly and explicitly, That GOD *willeth all Men to be thus saved*; and to pray that “ If this were not “ the Truth of GOD, He wou’d not suffer the Blind to “ go out of the Way; but if it were, He wou’d bear “ Witness to his Word.” Immediately one and another and another sunk to the Earth: They drop’d on every Side as Thunderstruck. One of them cried aloud. We besought GOD in her Behalf, and He turn’d her Heaviness into Joy. A second being in the same Agony, we call’d upon GOD for her also; and He spoke Peace unto her Soul. In the Evening I was again prest in Spirit to declare, that CHRIST *gave Himself a Ransom for All*. And almost before we call’d upon Him, to set to his Seal, He answer’d, One was so wounded by the Sword of the Spirit, that you wou’d have imagin’d she could not live a Moment. But immediately his abundant Kindness was shew’d, and she loudly sang of his Righteousness.

*Frid. 26.* All *Newgate* rang with the Crimes of those whom the Word of GOD cut to the Heart. Two of whom were in a Moment fill’d with Joy, to the Astonishment of those that beheld them.

*Sund. 28.* I declared the *Free Grace* of GOD to about four Thousand People, from those Words, *He that spared not his own Son, but deliver’d Him up for us all, how shall He not with Him also freely give us all Things?* At that Hour it was, that one who had long continued in Sin, from a Despair of finding Mercy, receiv’d a full, clear Sense of his pardoning Love, and Power to sin no more. I then went to *Clifton* (a Mile from *Bristol*) at the Minister’s Desire, who was dangerously ill, and thence returned to a little Plain, near *Hannam-Mount*, where about Three Thousand were present. After Dinner I went to *Clifton* again. The Church was quite full at the Prayers and Sermon, as was the Church-yard at the Burial which follow’d. From *Clifton* we went to *Rose-Green*, where were (by Computation) near seven Thousand, and thence to *Gloucester-Lane* Society. After which was our first Love-Feast in *Baldwin-street*. O how has GOD renew’d my Strength! Who used ten Years ago to be so faint and weary, with preaching *Twice in One Day!*

*Mond.*

*Mond. 29.* We understood that many were offended at the Cries of those on whom the Power of God came: Among whom was a Physician, who was much afraid, there might be Fraud or Imposture in the Case. To-day one whom he had known many Years, was the first (while I was preaching in *Newgate*) who broke out into *strong Cries and Tears*. He could hardly believe his own Eyes and Ears. He went and stood close to her, and observ'd every Symptom, 'till great Drops of Sweat ran down her Face, and all her Bones shook. He then knew not what to think, being clearly convinced, it was not Fraud, nor yet any Natural Disorder. But when both her Soul and Body were healed in a Moment, he acknowledged the Finger of God.

*Tues. May 1.* Many were offended again, and indeed, much more than before. For at *Baldwin-street* my Voice could scarce be heard, amidst the Groanings of some, and the Cries of others, calling aloud to *Him that is Mighty to save*. I desired all that were sincere of Heart, To beseech with me *the Prince exalted for us*, that He wou'd *proclaim Deliverance to the Captives*. And He soon shewed that He heard our Voice. Many of those who had been long in Darkness, saw the Dawn of a great Light: And Ten Persons (I afterwards found) then began to say in Faith, *My LORD and my GOD!*

A *Quaker* who stood by was not a little displeas'd at *the Dissimulation of these Creatures*, and was biting his Lips and knitting his Brows, when he drop'd down as Thunder-struck. The Agony he was in, was even terrible to behold. We besought God, not to lay Folly to his Charge. And he soon lifted up his Head and cried aloud, "Now I know, Thou art a Prophet of the LORD."

*Wed. 2.* At *Newgate*, another Mourner was comforted. I was desired to step thence to a neighbouring House to see a Letter wrote against me, as *a Deceiver of the People*, by teaching that God *willeth all Men to be saved*. One who long had asserted the contrary was there, when a young Woman came in (who cou'd say before, "I know that *my Redeemer liveth*") all in Tears and in deep Anguish of Spirit. She said, "She had been reasoning with herself, How these Things cou'd be, 'till she was perplex'd more and more, and she now found the Spirit of

was departed from her” We began to pray, and she cried out, “ He is come! He is come! I again rejoice in God *my* Saviour.” Just as we rose from giving Thanks, another Person reel’d four or five Steps, and then drop’d down. We pray’d with her, and left her strongly convinc’d of Sin, and earnestly groaning for Deliverance.

I did not mention one *J—n H—n*, a Weaver, who was at *Baldwin-street* the Night before. He was (I understood) a Man of a Regular Life and Conversation, one that constantly attended the Publick Prayers and Sacrament, and was zealous for the Church, and against Dissenters of every Denomination. Being inform’d that *People fell into strange Fits at the Societies*, he came to see and judge for Himself. But he was less satisfied than before; Infomuch that he went about to his Acquaintance one after another, ’till One in the Morning, and labour’d above Measure to convince them “ It was a Delusion of the Devil.” We were going home, when One met us in the Street and inform’d us, “ That *J—n H—* was fallen raving mad.” It seems he had sat down to Dinner, but had a Mind first to end a Sermon he had borrow’d on “ Salvation by Faith.” In reading the last Page, he changed Colour, fell off his Chair, and began screaming terribly and beating himself against the Ground. The Neighbours were alarm’d and flock’d together to the House. Between One and Two I came in, and found him on the Floor, the Room being full of People, whom his Wife wou’d have kept without; but he cried aloud, “ No; let them all come, let all the World see the just Judgment of God.” Two or three Men were holding him as well as they cou’d. He immediately fix’d his Eyes upon *me*, and stretching out his Hand, cried, “ Ay, “ this is He, who I said was a Deceiver of the People. “ But God has overtaken me. I said, it was all a De-  
“ lusion. But this is no Delusion.” He then roar’d out, “ O Thou Devil! Thou cursed Devil! Yea, Thou Legion of Devils! Thou canst not stay. CHRIST will call Thee out. I know his Work is begun. Tear me to Pieces, if Thou wilt: But Thou canst not hurt me.” He then beat himself against the Ground again; his Breast heaving at the same Time, as in the Pangs of Death, and great Drops of Sweat trickling down his Face. We all betook ourselves to Prayer. His Pangs ceased, and both his Body and Soul were set at Liberty.

Thence I went to *Baptist-Mills*, and declar'd Him whom GOD hath exalted to be a Prince and a Saviour, to give Repentance unto Israel and Remission of Sins. Returning to *J——n H——*, we found his Voice was lost, and his Body weak as that of an Infant. But his Soul was in Peace, full of Love, and rejoicing in Hope of the Glory of GOD.

The Women of our Society met at Seven. During our Prayer, One of them fell into a violent Agony; but soon after began to cry out with Confidence, *My Lord, and my GOD! Sat. 5.* I preach'd at the Desire of an unknown Correspondent, on those excellent Words, (if well understood, as recommending Faith, Resignation, Patience, Meekness) *Be still, and know that I am GOD.*

*Sund. 6.* I preach'd in the Morning, to 5 or 6000 People, on, *Except ye be converted and become as little Children, ye cannot enter into the Kingdom of Heaven.* (The same Words on which I preach'd the next Day, and on *Wed. at Baptist-Mills.*) On *Hannam-Mount* I preach'd to about three Thousand, on *The Scripture hath included all under Sin:* At *Two at Clifton Church*, on *CHRIST our Wisdom, Righteousness, Sanctification, and Redemption;* and about five, at *Rose-Green* on the *Promise by Faith of JESUS CHRIST which is given to them that believe.*

*Mond. 7.* I was preparing to set out for *Pensford*, having now had Leave to preach in the Church, when I receiv'd the following Note:

Sir, *Our Minister, having been informed, You are beside Yourself, does not care You shou'd preach in any of his Churches.*—I went however, and on *Priest-Down*, about Half a Mile from *Pensford*, preach'd *CHRIST our Wisdom, Righteousness, Sanctification and Redemption.*

*Tues. 8.* I went to *Bath*, but was not suffer'd to be in the Meadow where I was before; which occasion'd the Offer of a much more convenient Place; where I preach'd *CHRIST* about a Thousand Souls.

*Wed. 9.* We took Possession of a Piece of Ground, near *St. James's Church-Yard*, in the *Herse-Fair*, where it was design'd to build a Room, large enough to contain both the Societies of *Nicholas* and *Baldwin-street*, and such of their Acquaintance as might desire to be present

with them, at such Times as the Scripture was expounded. And on *Sat. 12*, the first Stone was laid, with the Voice of Praise and Thanksgiving.

I had not at first the least Apprehension or Design, of being personally engaged, either in the Expence of This Work, or in the Direction of it: Having appointed eleven Feoffees, on whom I suppos'd these Burthens wou'd fall of Course. But I quickly found my Mistake; first with Regard to the Expence: For the whole Undertaking must have stood still, had not I immediately taken upon myself the Payment of all the Workmen; so that before I knew where I was, I had contracted a Debt of more than an Hundred and Fifty Pounds. And this I was to discharge how I cou'd; the Subscriptions of both Societies not amounting to one Quarter of the Sum. And as to the Direction of the Work, I presently receiv'd Letters from my Friends in *London*, Mr. *Whitefield* in particular, back'd with a Message by one just come from thence, That neither he nor they wou'd have any Thing to do with the Building, neither contribute any Thing towards it, unless I wou'd instantly discharge all Feoffees, and do every Thing in my own Name. Many Reasons they gave for this; but One was enough, viz. "That such Feoffees always wou'd have it in their Power, to controul me, and if I preach'd not as they liked, to turn me out of the Room I had built." I accordingly yielded to their Advice, and calling all the Feoffees together, cancell'd (no Man opposing) the Instrument made before, and took the whole Management into my own Hands. Money, it is true, I had not, nor any Human Prospect or Probability of procuring it. But I knew *the Earth is the LORD's, and the Fulness thereof*, and in his Name set out, nothing doubting.

In the Evening, while I was declaring, That *JESUS CHRIST* had *given Himself a Ransom for All*, three Persons almost at once, sunk down as dead, having all their Sins set in Array before them. But in a short Time they were rais'd up, and knew that *the Lamb of God who taketh away the Sin of the World*, had taken away their Sins.

*Sund. 13.* I began expounding in the Morning, the xiiiith Chapter of the first Epistle to the *Corinthians*. At *Hannam* I farther explain'd, the Promise given by Faith;



as I did also at *Rose-Green*. At *Clifton* it pleas'd God to assist me greatly, in speaking on those Words, *He that drinketh of this Water shall thirst again; but who so drinketh of the Water that I shall give him shall never thirst: But the Water which I shall give him shall be in him a Well of Water, springing up into Everlasting Life.*

My ordinary Employment (in Publick) was now as follows: Every Morning I read Prayers and preach'd at *Newgate*. Every Evening I expounded a Portion of Scripture, at one, or more of the Societies. On *Mond.* in the Afternoon I preach'd abroad near *Bristol*; On *Tuesday* at *Bath* and *Two Mile-Hill* alternately. On *Wednesday* at *Baptist-Mills*. Every other *Thursday* near *Pensford*. Every other *Friday* in another Part of *Kingswood*. On *Saturday* in the Afternoon and *Sunday* Morning, in the *Bowling-Green* (which lies near the Middle of the City.) On *Sunday* at Eleven near *Hannam-Mount*. At Two at *Clifton*, and at Five on *Rose-Green*. And hitherto, *as my Day is, so my Strength hath been.*

*Tuesd. 15.* As I was expounding in the *Back-Lane*, on the Righteousness of the Scribes and Pharisees, many who had before been Righteous in their own Eyes, abhorred themselves as in Dust and Ashes. But two, who seem'd to be more deeply convinc'd than the rest, did not long sorrow as Men without Hope; but found in that Hour, That they had an Advocate with the Father, JESUS CHRIST the Righteous: As did three others in *Gloucester-Lane* the Evening before, and three at *Baldwin-street* this Evening. About Ten two who after having seen a great Light, had again reason'd themselves into Darkeness, came to us, heavy-laden. We cried to God, and they were again fill'd with Peace and Joy in believing.

*Wednes. 16.* While I was declaring at *Baptist-Mills*, He was accounted for our Transgressions, a middle-aged Man began violently beating his Breast, and crying to Him by whose Stripes we are healed. During our Prayer, GOD put a New Song in his Mouth. Some mocked and others own'd the Hand of God. Particularly a Woman of *Baptist-Mills*, who was now convinced of her own Want of an Advocate with God, and went home full of Anguish, but was in a few Hours fill'd with Joy, knowing He had blotted out all her Transgressions.

The Scripture which came in Turn at *Newgate* to Day, was the viith of St. *John*. The Words which I chiefly insisted on as applicable to every Minister of CHRIST, who in any wise follows the Steps of his Master, were these, *The World cannot hate you; but me it hateth, because I testify of it, that its Deeds are Evil. There was a Murmuring therefore concerning Him among the Multitude; for some said, He is a good Man: Others said, Nay, but he deceiveth the People.* After Sermon I was inform'd the Sheriffs had ordered, "I should preach here for the future, *but once a Week.*" Yea, and this is *once too often, if he deceiveth the People:* But if otherwise, why not once a Day?

*Sat. 19.* At *Weaver's-Hall*, a Woman first, and then a Boy (about fourteen Years of Age) was overwhelmed with Sin and Sorrow and Fear. But we cried to God, and their Souls were deliver'd.

*Sund. 20.* Seeing many of the Rich at *Clifton Church*, my Heart was much pained for them, and I was earnestly desirous that some even of them might *enter into the Kingdom of Heaven.* But full as I was, I knew not where to begin, in warning them to flee from the Wrath to come, 'till my Testament open'd on these Words, *I came not to call the Righteous, but Sinners to Repentance:* In applying which, my Soul was so enlarged, that methought I cou'd have cried out, (in another Sense than poor, vain *Archimedes*) "Give me where to stand, and I will shake the Earth." God's sending forth Lightning with the Rain, did not hinder about fifteen Hundred, from staying at *Rose-Green.* Our Scripture was, *It is the glorious GOD that maketh the Thunder. The Voice of the LORD is mighty in Operation, the Voice of the LORD is a glorious Voice.* In the Evening, He spoke to three whose Souls were all Storm and Tempest, and immediately there was a great Calm.

During this whole Time, I was almost continually ask'd, either by those who purposely came to *Bristol*, to enquire concerning this strange Work, or by my Old or New Correspondents, *How can these Things be?* And innumerable Cautions were given me (generally grounded on gross Misrepresentations of Things) "Not to regard Visions or Dreams; or to fancy People had Remission  
of

of Sins, because of their Cries or Tears, or bare Outward Professions." To one who had many Times wrote to me on this Head, the Sum of my Answer was as follows :

"The Question between us turns chiefly, if not wholly on Matter of Fact. You deny, That GOD does *Now* work *these* Effects: At least, that he works them in *this* Manner. I affirm both; because I have heard these Things with my own Ears, and seen them with my Eyes. I have seen (as far as a Thing of this Kind can be seen) very many Persons changed in a Moment, from the Spirit of Fear, Horror, Despair, to the Spirit of Love, Joy and Peace; and from sinful Desire 'till then reigning over them, to a pure Desire of doing the Will of GOD. These are Matters of Fact, whereof I have been, and almost daily am, an Eye or Ear-witness. What I have to say, touching Visions or Dreams is this: I know several Persons in whom this Great Change was wrought, in a Dream, or during a strong Representation to the Eye of their Mind, of CHRIST either on the Cross or in Glory. This is the Fact; let any judge of it as they please. And that such a Change was *then* wrought, appears (not from their shedding Tears only, or falling into Fits, or crying out: These are not the Fruits, as You seem to suppose, whereby I judge) but from the whole Tenor of their Life, 'till *then* many Ways Wicked; *from that Time*, Holy, Just and Good.

I will shew You Him that was a Lion 'till *then*, and is now a Lamb; Him that *was* a Drunkard, and *is* now exemplarily sober: The Whoremonger that *was*, who now abhors the very Garment spotted by the Flesh. These are my Living Arguments for what I assert, viz. *That GOD does now, as aforesaid, give Remission of Sins and the Gift of the Holy Ghost, even to us and to our Children: Yea and that, Always suddenly, as far as I have known, and often in Dreams or in the Visions of GOD. If it be not so, I am found a false Witness before GOD. For these Things I do, and by his Grace will, testify.*"

Perhaps it might be, because of the Hardness of our Hearts, unready to receive any Thing, unless we see it with our Eyes and hear it with our Ears, that GOD in tender Condescension to our Weakness, suffer'd so many Outward Signs of the very Time when he wrought  
this

this Inward Change, to be continually seen and heard among us. But altho' they saw *Signs* and *Wonders* (for so I must term them) yet many wou'd not believe. They cou'd not indeed *Deny* the Facts; but they cou'd *explain* them away. Some said, "These were purely *Natural* Effects; The People fainted away, only because of the Heat and Closeness of the Rooms." And others were sure, "It was all a Cheat: They might help it if they wou'd. Else why werę these Things only in their Private Societies? Why were they not done in the Face of the Sun?" To-day *Mond.* 21. our LORD answered for Himself. For while I was inforcing these Words, *Be still and know that I am GOD*, He began to make bare his Arm, not in a Close Room, neither in Private, but in the open Air, and before more than two Thousand Witnessess. One and another and another was struck to the Earth; exceedingly trembling at the Presence of his Power. Others cried, with a loud and bitter Cry, *What must we do to be saved?* And in less than an Hour, seven Persons, wholly unknown to me 'till that Time, were rejoicing and singing, and with all their Might giving Thanks to the God of their Salvation.

In the Evening, I was interrupted at *Nicholas-street*, almost as soon as I had begun to speak, by the Cries of one who was *prick'd at the Heart*, and strongly groan'd for Pardon and Peace. Yet I went on to declare what God had already done, in Proof of that important Truth, That He is *not willing* Any shou'd *perish*, but that All shou'd come to *Repentance*. Another Person drop'd down, close to one who was a strong Asserter of the contrary Doctrine. While he stood astonish'd at the Sight, a little Boy near him was seiz'd in the same Manner. A Young Man who stood behind, fix'd his Eyes on him, and sunk down himself as one dead: But soon began to roar out and beat himself against the Ground, so that six Men cou'd scarcely hold him. His Name was *Thomas Maxfield*. Except *J— H—n*, I never saw one so torn of the Evil one, Mean while many others began to cry out to the *Saviour of All*, that he wou'd come and help them, infomuch that all the House, (and indeed all the Street for some Space) was in an Uproar. But we continued in Prayer; and before Ten, the Greater Part found Rest to their Souls. I was

I was called from Supper to one who feeling in herself such a Conviction as she never had known before, had run out of the Society in all Haste, *that she might not expose herself*. But the Hand of GOD follow'd her still, so that after going a few Steps, she was forc'd to be carried home, and when she was there, grew worse and worse. She was in a violent Agony when we came. We call'd upon GOD, and her Soul found Rest.

About Twelve I was greatly importun'd, to go and visit one Person more. She had only one Struggle after I came, and was then fill'd with Peace and Joy. I think Twenty-nine, in all, had their Heaviness turn'd into Joy, This Day.

*Tuesd. 22.* I preach'd to about a 'Thousand at *Bath*. There were several fine, gay Things among them, to whom especially I call'd, *Awake Thou that sleepest, and arise from the Dead, and CHRIST shall give Thee Light!*

*Sat. 26.* One came to us in deep Despair; but after an Hour spent in Prayer, went away in Peace. The next Day, having observ'd in many a Zeal which did not suit with the Sweetness and Gentleness of Love, I preach'd at *Rose-Green* on those Words (to the largest Congregation I ever had there, I believe upwards of ten Thousand Souls) *Ye know not what manner of Spirit ye are of. For the Son of Man is not come to destroy Men's Lives, but to save them.* At the Society in the Evening, eleven were deeply convinc'd of Sin, and soon after comforted.

*Mond. 28.* I began preaching at *Weaver's-Hall*, at Eleven in the Forenoon; where two Persons were enabled to cry out in Faith, *My LORD and My GOD!* As were seven, during the Sermon in the Afternoon, before several Thousand Witnesses; and Ten in the Evening at *Baldwin-street*; of whom two were Children.

*Tuesd. 29.* I was unknowingly engaged in Conversation, with a famous Infidel, a Confirmer of the Unfaithful in these Parts. He appear'd a little surpriz'd, and said, *He wou'd pray to GOD to shew him the true Way of worshipping Him.*

On Ascension-Day in the Morning, some of us went to *King's-Weston-Hill*, four or five Miles from *Bristol*. Two Gentlemen going by, sent up to us in Sport, many Persons from the neighbouring Villages: To whom there-  
fore

fore I took Occasion to explain those Words, *Thou art ascended up on high, Thou hast led Captivity Captive; and received Gifts for Men, yea even for the Rebelious, that the LORD GOD might dwell among them.*

*Sund. June 3.* In the Morning to about six Thousand Persons, in concluding the xiiiith Chap. of the first Epistle to the *Corinthians*, I describ'd a truly charitable Man. At *Hannam* I enforc'd these Words, *That every Mouth may be stopped, and all the World become guilty before GOD.* And again in the Afternoon at *Rose-Green*, to I believe eight or nine Thousand. In the Evening not being permitted to meet in *Baldwin-street*, we met in the Shell of our new Society Room. The Scripture which came in Course to be explain'd, was, *Marvel not, if the World hate you.* We sung

Arm of the LORD, awake, awake,

Thine own immortal Strength put on:

*And GOD, even our own GOD, gave us his Blessing.*

*Mon. 4.* Many came to me and earnestly advised me, "Not to preach abroad in the Afternoon, because there was a Combination of several Persons, who threaten'd terrible Things." This Report being spread abroad brought many thither, of the better Sort of People (so called) and added, I believe, more than a Thousand, to the ordinary Congregation. The Scripture to which, not my Choice, but the Providence of GOD directed me was, *Fear not Thou, for I am with Thee: Be not dismayed, for I am thy GOD. I will strengthen Thee, yea I will help Thee, yea I will uphold Thee with the Right Hand of My Righteousness.* The Power of GOD came with his Word: So that none scoffed, or interrupted, or open'd his Mouth.

*Tues. 5.* There was great Expectation at *Bath*, of what a noted Man was to do to me there: And I was much intreated, "Not to preach; because no one knew what might happen." By this Report I also gain'd a much larger Audience, among whom were many of the Rich and Great. I told them plainly, *The Scripture had concluded them all under Sin*, high and low, rich and poor, one with another: Many of them seem'd to be not a little surpriz'd, and were sinking a pace into Seriousness, when their Champion appear'd, and coming close to me, ask'd "By what Authority I did these Things?" I reply'd, By the

the Authority of JESUS CHRIST, conveyed to me by the (now) Archbishop of *Canterbury*, when he laid his Hands upon me and said, "Take Thou Authority to preach the Gospel." He said, "This is contrary to Act of Parliament. This is a Conventicle." I answer'd, "Sir, The Conventicles mention'd in that Act (as the Preamble shews) are *Seditious Meetings*. But this is not such. Here is no Shadow of Sedition. Therefore it is not contrary to that Act." He reply'd, "I say it is. And beside, your Preaching frightens People out of their Wits." *Sir, did you ever hear me preach? No. How then can you judge of what you never heard?* Sir, by Common Report. Common Report is enough. *Give me Leave, Sir, to ask, Is not your Name Nash? My Name is Nash. Sir, I dare not judge of You by Common Report, I think it not enough to judge by.* Here he paus'd awhile, and having recover'd himself ask'd, "I desire to know, what this People comes here for?" On which one replied, "Sir, leave him to me. Let an old Woman answer him." "You. Mr. *Nash*, take Care of your Body. We take Care of our Souls, and for the Food of our Souls we come here." He replied not a Word, but walk'd away.

As I return'd the Street was full of People, hurrying to and fro, and speaking great Words. But when any of them asked, "Which is He? and I replied, "I am He." they were immediately silent. Several Ladies following me into Mr. *Marchant's* House, the Servant told me, "There were some wanted to speak with me." I went to them and said, "I believe, Ladies, the Maid mistook: you only wanted to look at me." I added, "I do not expect that the Rich and Great shou'd want either to speak with *me*, or to hear *me*, For I speak the plain Truth; a Thing *You* hear little of, and do not desire to hear." A few more Words past between us, and I retired.

*Thurs. 7.* I preach'd at *Priest-Down*, on *What must we do to be saved?* In the midst of the Prayer after Sermon, Two Men, (hired, as we afterwards understood, for that Purpose) began singing a Ballad. After a few mild Words (for I saw none that were angry) used without Effect, we all began singing a Psalm which put them utterly to silence. We then poured out our Souls in Prayer  
for

for them, and they appeared altogether confounded. O may This be a Day much to be remembered by them, for the Loving-kindness of the LORD!

*Mond. 11.* I receiv'd a pressing Letter from *London* (as I had several others before) to come thither as soon as possible: "Our Brethren at *Fetter-lane* being in great Confusion for want of my Presence and Advice." I therefore preached in the Afternoon on these Words, *I take you to record this Day, that I am pure from the Blood of all Men; for I have not shun'd to declare unto You All the Counsel of GOD.* After Sermon, I commended them to the Grace of GOD, in whom they had believ'd. Surely GOD hath yet a Work to do in this Place. I have not found such Love, no not in *England*; nor so Childlike, artless, teachable a Temper, as He hath given to this People

Yet during this whole Time I had many Thoughts, concerning the *Unusual Manner* of my Ministring among them. But after frequently laying it before the LORD, and calmly weighing whatever Objections I heard against it, I cou'd not but adhere to what I had some Time since wrote to a Friend, who had freely spoken his Sentiments concerning it. An Extract of that Letter I here subjoin; that the Matter may be placed in a clear Light.

DEAR SIR,

THE best Return I can make for the kind Freedom You use, is to use the same to you. O may the GOD whom we serve sanctify it to us both, and teach us the whole Truth as it in JESUS!

You say, "You cannot reconcile some Parts of my Behaviour with the Character I have long supported." No, nor ever will. Therefore I have disclaim'd that Character on every possible Occasion. I told All in our Ship, All at *Savannah*, All at *Frederica*, and that over and over, in express Terms, "I am not a Christian: I only follow after, if haply I may attain it." When they urged my Works and Self-Denial, I answered short, *Tho' I give all my Goods to feed the Poor, and my Body to be burn'd, I am nothing.* For I have not Charity. I do not love GOD with all my Heart. If they



they added, " Nay, but You could not Preach as You do, if You was not a Christian:" I again confronted them with *St. Paul, Tho' I speak with the Tongue of Men and Angels, and have not Charity, I am nothing.* Most earnestly therefore, both in publick and private did I inculcate this, " Be not Ye shaken however I may fall; " for the Foundation standeth sure."

If You ask, " On what Principle then I acted?" It was this, " A Desire to be a Christian, and a Conviction " that whatever I judge conducive thereto, that I am " bound to do; whatever I judge I can best answer this " End, thither it is my Duty to go." On this Principle I set out for *America*; on this, I visited the *Moravian* Church; and on the same, am I ready now (*God* being my Helper) to go to *Abyssinia* or *China*, or whithertoever it shall please *God* by this Conviction to call me.

As to Your Advice, " That I should settle in College," I have no Business there, having now no Office, and no Pupils. And whether the other Branch of Your Proposal be expedient for me, viz. " To accept of a Cure of Souls;" it will be Time enough to consider, when One is offer'd to me.

But in the mean Time, You think " I ought to sit " still; because otherwise I should invade another's Office, if I interfered with other People's Business and " intermeddled with Souls that did not belong to me." You accordingly ask, " How is it that I assemble Christians who are none of my Charge, to sing Psalms and " pray and hear the Scriptures expounded: And think " it hard to justify doing this in other Men's Parishes, " upon Catholic Principles?"

Permit me to speak plainly. If by *Catholic* Principles, You mean any other than *Scriptural*, they weigh nothing with me: I allow no other Rule, whether of Faith or Practice than the Holy Scriptures. But on *Scriptural* Principles, I do not think it hard, to justify whatever I do. *God* in Scripture commands me, according to my Power, to instruct the Ignorant, reform the Wicked, confirm the Virtuous. Man forbids me to do this, in another's Parish; that is, in effect, to do it at all; seeing I have now no Parish of my own, nor probably ever shall.

Whom then shall I hear? GOD or Man? *If it be just to obey Man rather than GOD, judge You. A Dispensation of the Gospel is committed to me, and woe is me if I preach not the Gospel.* But where shall I preach it upon the Principles You mention? Why, not in *Europe, Asia, Africa, or America*: Not in any of the Christian Parts, at least, of the Habitable Earth. For All these are, after a sort divided into Parishes. If it be said, "Go back then to the Heathens from whence You came." Nay, but neither could I now, (on Your Principles) preach to Them. For all the Heathens in *Georgia* belong to the Parish either of *Savannah* or *Frederica*.

Suffer me now, to tell You *my* Principles in this matter. I look upon *All the World* as *My Parish*; thus far I mean, that in whatever Part of it I am, I judge it meet, right and my bounden Duty, To declare unto All that are willing to hear the glad Tidings of Salvation. This is the Work which I know GOD has called me to. And sure I am, that his Blessing attends it. Great Encouragement have I therefore to be faithful, in fulfilling the Work He hath given me to do. His Servant I am, and as such am employ'd (Glory be to Him) Day and Night in his Service. I am employ'd according to the plain Direction of his Word, *As I have Opportunity of doing Good unto All Men.* And his Providence clearly concurs with his Word; which has disengaged me from all Things else, that I might singly attend on this very Thing, *and go about doing Good.*

If You ask, "How can this be? How can One do Good, of whom *Men say all manner of Evil?*" I will put you in Mind, (tho' You once knew this, yea, and much established me in that great Truth) The more Evil Men say of me for my LORD's Sake, the more Good will He do by me. That it is *for his Sake* I know and He knoweth, and the Event agreeth thereto; for He mightily confirms the Words I speak, by the Holy Ghost given unto those that hear them. O my Friend, my Heart is moved toward You. I fear, You have herein made Shipwreck of the Faith. I fear, *Satan transform'd into an Angel of Light*, hath assaulted You, and prevailed also. I fear, that Offspring of Hell, *Worldly or Mysfick Prudence*, has drawn you away from the Simplicity of  
the

the Gospel. How else could you ever conceive, That the being reviled and *hated of all Men*, should make us less fit for our Master's Service? How else could You ever think, of *saving Yourself and them that hear You*, without being *the Filth and Offscouring of the World*? To this Hour, is this Scripture true. And I therein rejoice, yea and *will* rejoice. Blessed be God, I enjoy the Reproach of CHRIST! O may You also be Vile, exceeding Vile for his Sake! God forbid that you should ever be other than *generally* Scandalous. I had almost said, *universally*. If any Man tell You, there is a New Way of following CHRIST, *he is a Liar and the Truth is not in him*.

*I am, &c.*

*Wed. 13.* In the Morning I came to *London*, and after receiving the Holy Communion at *Islington*, I had once more an Opportunity of seeing my Mother, whom I had not seen since my Return from *Germany*.

I can't but mention an odd Circumstance here. I had read her a Paper in *June* last Year, containing a short Account of what had pass'd in my own Soul, 'till within a few Days of that Time. She greatly approved it, and said "She heartily blessed God, who had brought me to so just a Way of Thinking." While I was in *Germany*, a Copy of that Paper was sent (without my Knowledge) to One of my Relations. He sent an Account of it to my Mother; whom I now found under strange Fears concerning me, being convinced by "*an Account taken from One of my own Papers*, that I had greatly erred from the Faith." I could not conceive, what Paper That should be; but on Enquiry found, it **was** the same I had read her myself.——How hard is **it**, to form a true Judgment of any Person or Thing, from the Account of a Prejudiced Relater! Yea, tho' he be ever so honest a Man: For he who gave this Relation, was one of unquestionable Veracity. And yet by his *Sincere* Account of a Writing which lay before his Eyes, was the Truth so totally disguised, that my Mother knew not the Paper She had heard from end to end, nor I that I had myself wrote.

At Six I warned the Women at *Fetter-lane* (knowing how they had been lately shaken) *Not to believe every*

*Spirit, but to try the Spirits, whether they were of GOD.* Our Brethren met at Eight, when it pleased GOD to remove many Misunderstandings and Offences that had crept in among them: And to restore in good Measure *the Spirit of Love and of a sound Mind.*

*Thurs. 14.* I went with Mr. *Whitefield* to *Blackheath*, where were, I believe, 12 or 14000 People. He a little surprized me, by desiring me to preach in his Stead; which I did (tho' Nature recoil'd) on my favourite Subject, *JESUS CHRIST, who of GOD is made unto us, Wisdom, Righteousness, Sanctification and Redemption.*

I was greatly moved with Compassion for the Rich that were there, to whom I made a Particular Application. Some of them seemed to attend, while others drove away their Coaches, from so uncouth a Preacher.

*Frid. 15.* I had much Talk with one who is called a Quaker. But he could not receive my Saying. I was too strict for him, and talk'd of such a Perfection, as he could not think Necessary: Being persuaded, there was no Harm in Costly Apparel, provided it was Plain and Grave: Nor in putting Scarlet or Gold upon our Houses, so it were not upon our Cloaths.

In the Evening I went to a Society at *Wapping*, weary in Body and faint in Spirit. I intended to speak on *Romans iii. 19.* but cou'd not tell how to open my Mouth: And all the Time we were singing, my Mind was full of some Place, I knew not where, in the Epistle to the *Hebrews*. I begg'd GOD to direct, and open'd the Book on *Heb. x. 19.* *Having therefore, Brethren, Boldness, to enter into the Holiest, by the Blood of JESUS; by a new and living Way which He hath consecrated for us, thro' the Veil, that is to say, his Flesh.*—*Let us draw near with a true Heart, in full Assurance of Faith; having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water.* While I was earnestly inviting all Sinners to enter into the Holiest by this new and living Way, many of those that heard, began to call up GOD, with strong Cries and Tears. Some sunk down and there remained no Strength in them; others exceedingly trembled and quaked; some were torn with a kind of Convulsive Motion, in every Part of their Bodies, and that so violently that often four or five Persons cou'd not hold

hold one of them. I have seen many Hysterical and many Epileptick Fits; but None of them were like these, in many Respects. I immediately pray'd, "That God wou'd not suffer those who were weak to be offended. But one Woman was greatly; being sure "*they might help it if they wou'd*, no one should persuade her to the contrary;" and was got three or four Yards, when she also dropt down, in as violent an Agony as the rest. Twenty-six of those who had been thus affected, (most of whom during the Prayers which were made for them, were in a Moment fill'd with Peace and Joy) promis'd to call upon me the next Day. But only eighteen came; by talking closely with whom I found Reason to believe, That some of them had gone home to their House Justified. The rest seem'd to be patiently waiting for it.

*Sat. 16.* We met at *Fetter-lane*, to humble ourselves before God, and own he had justly withdrawn his Spirit from us, for our manifold Unfaithfulness. We acknowledged our having griev'd Him by our Divisions, *one saying, I am of Paul, another, I am of Apollos*; By our leaning again to our own Works, and trusting in them, instead of CHRIST; By our resting in those little Beginnings of Sanctification, which it had pleas'd Him to work in our Souls; And above all, by blaspheming his Work among us, imputing it either to Nature, to the Force of Imagination and Animal Spirits, or even to the Delusion of the Devil. In that Hour, we found God with us as at the first. Some fell prostrate upon the Ground. Others burst out, as with one Consent, into loud Praise and Thanksgiving. And many openly testified, There had been no such Day as this, since *January* the first preceding.

*Sund. 17.* I preach'd at Seven in *Upper Moorfields*, to (I believe) six or seven Thousand People, on, *Ho! every one that thirsteth come ye to the Waters*. In the Afternoon I saw poor R—— T——, who had left our Society, and the Church. We did not dispute, but pray; and in a short Space the Scales fell off from his Eyes. He gladly return'd to the Church, and was in the Evening re-admitted into our Society.

At Five I preach'd on *Kennington-Common*, to about fifteen Thousand People, on those Words, *Look unto Him, and be ye saved, all ye Ends of the Earth*.

*Mond. 18.* I left *London* early in the Morning, and the next Evening reached *Bristol*, and preached (as I had appointed, if *GOD* should permit) to a numerous Congregation. My Text now also was, *Look unto Him, and be ye saved all ye Ends of the Earth.* *Howel Harris* called upon me an Hour or two after. He said, “ He had been  
 “ much dissuaded from either hearing or seeing me, by  
 “ many who said all manner of Evil of me. But, said  
 “ he, As soon as I heard You preach, I quickly found  
 “ what Spirit You was of. And before You had done,  
 “ I was so overpower’d with Joy and Love, that I had  
 “ much ado to walk home.”

It is scarce credible, what Advantage Satan had gain’d, during my Absence of only eight Days. Disputes had crept into our little Society, so that the Love of many was already waxed cold. I shew’d them the State they were in the next Day (both at *Newgate* and at *Baptist-Mills*) from those Words, *Simon, Simon, behold Satan hath desired to have You, that he may sift You as Wheat.* And when we met in the Evening, instead of reviving the Dispute, we all betook ourselves to Prayer. Our *LORD* was with us. Our Divisions were healed. Misunderstandings vanished away. And all our Hearts were sweetly drawn together, and united as at the first.

*Fri. 22.* I called on One who *did run well*, ’till he was hindred by some of those called, *French Prophets.* *Wo unto the Prophets, saith the LORD, who prophesy in My Name, and I have not sent them.* At *Weavers-Hall*, I endeavoured to point them out, and earnestly exhorted all that follow’d after Holiness, to avoid as Fire, all who do not speak, according to the *Law and the Testimony.*

In the Afternoon I preach’d at the *Fish-Ponds*, but had no Life or Spirit in me; and was much in Doubt, whether *GOD* wou’d not lay me aside, and send other Labourers into his Harvest. I came to the Society full of this Thought; and began in much Weakness to explain, *Beloved, believe not every Spirit, but try the Spirits, whether they be of GOD.* I told them, “ They were not to judge of the Spirit, whereby any one spoke, either by *Appearances*, or by *Common Report*, or by their own *Inward Feelings.* No nor by any Dreams, Visions or Revelations, supposed to be made to their Souls, any more  
 than

than by their Tears, or any Involuntary Effects wrought upon their Bodies." I warn'd them, all these were in themselves, of a doubtful, disputable Nature: They *might* be from GOD; and they *might not*; and were therefore not simply to be relied on (any more than simply to be condemn'd) but to be tried by a farther Rule, to be brought to the only Certain Test, the Law and the Testimony." While I was speaking, One before me dropt down as dead, and presently a Second and a Third. Five others sunk down in half an Hour, most of whom were in violent Agonies. *The Pains as of Hell came about them; the Snares of Death overtook them.* In their Trouble we called upon the LORD, and He gave us an Answer of Peace. One indeed continued an Hour in strong Pain; and one or two more for three Days. But the rest were greatly comforted in that Hour, and went away rejoicing and praising GOD.

*Sat. 23.* I spoke severally with those, who had been so troubled the Night before. Some of them, I found were only convinc'd of Sin; others had indeed found Rest to their Souls. This Evening another was seized with strong Pangs. But in a short Time her Soul also was delivered.

*Sund. 24.* As I was riding to *Rosic-Green*, in a smooth, plain Part of the Road, my Horse suddenly pitched upon his Head, and roll'd over and over. I receiv'd no other Hurt than a little Bruise on one Side, which for the present I felt not, but preached without Pain to 6 or 7000 People on that important Direction, *Whether Ye Eat or Drink, or whatever You do, do all to the Glory of GOD.* In the Evening a Girl of 13 or 14, and four or five other Persons, some of whom had felt the Power of GOD before, were deeply convinced of Sin, and with Sighs and Groans which could not be uttered, called upon GOD for Deliverance.

*Mond. 25.* About Ten in the Morning, *J—e C—r*, as she was sitting at Work was suddenly seized with grievous Terrors of Mind, attended with strong Trembling. Thus she continued all the Afternoon; But at the Society in the Evening GOD turned her Heaviness into Joy. Five or Six others were also cut to the Heart this Day; and soon after found Him *whose Hands make whole*: As did  
one

one likewise, who had been mourning many Months, without any to comfort her.

*Tuesd. 26.* I preached near the House we had a few Days before began to build for a School, in the Middle of *Kingswood*, under a little Sycamore-tree, during a violent Storm of Rain, on those Words, *As the Rain cometh down from Heaven, and returneth not thither, but watereth the Earth and maketh it bring forth and bud: — So shall my Word be that goeth out of my Mouth: It shall not return unto Me void. But it shall accomplish that which I please, and it shall prosper in the Thing whereto I sent it.*

Three Persons terribly felt the Wrath of GOD abiding on them, at the Society this Evening. But upon Prayer made in their Behalf, He was pleased soon to lift up the Light of his Countenance upon them.

*Frid. 29.* I preached in a Part of *Kingswood*, where I never had been before. The Places in *Kingswood* where I now usually preached were these; Once a Fortnight, a little above *Connam*, a Village on the South-side of the Wood; on *Sunday Morning*, near *Hannam-Mount*: Once a Fortnight, at the School-house, in the Middle of *Kingswood*. On *Sunday* in the Evening at *Rose-Green*; and once a Fortnight near the *Fish-Ponds*, on the North-side of the Wood.

*Satur. 30.* At *Weavers-Hall*, seven or eight Persons were constrained to roar aloud, while the Sword of the Spirit was *dividing asunder their Souls and Spirits and Joints and Marrow*. But they were all relieved upon Prayer and sang *Praises unto our GOD and unto the Lamb that liveth for ever and ever.*

I gave a particular Account, from Time to Time of the Manner wherein GOD here carried on his Work to those whom I believed to desire the Increase of his Kingdom, with whom I had any Opportunity of corresponding. Part of the Answer, which I received (some Time after) from one of these I cannot but here subjoin.

**I** Desire to bless my LORD, for the good and great News your Letter bears, about the LORD's turning many Souls from *Darkness to Light*, and from the Power of *Satan unto GOD*; and that such a great and effectual Door



is open'd among You, as the many Adversaries cannot shut. O may He that hath the Keys of the House of David, that openeth and no Man shutteth, and shutteth and no Man openeth, set the Door of Faith more and more open among You, 'till his House be filled and 'till he gather together the Outcasts of Israel. And may that Prayer for the Adversaries be heard, *Fill their Faces with Shame that they may seek Thy Name, O LORD.*

As to the Outward Manner You speak of, wherein most of them were affected who were cut to the Heart by the Sword of the Spirit, no wonder that this was at first surprizing to You, since they are indeed so very rare, that have been thus prick'd and wounded. Yet some of the Instances You give, seem to be exemplified, in the Outward Manner wherein *Paul* and the Jailor were at first affected: As also *Peter's* Hearers, *Acts* ii. The last Instance You gave, of some struggling as in the Agonies of Death, and in such a manner as that four or five strong Men can hardly restrain a weak Woman from hurting herself or others: This is to me somewhat more inexplicable: If it do not resemble the Child spoke of, *Mark* ix. 26, and *Luke* ix. 42. Of whom it is said, that *while he was yet a coming, the Devil threw him down and tare him.* Or what Influence sudden and sharp Awakenings may have upon the Body I pretend not to explain. But I make no question Satan, so far as he gets Power, may exert himself on such Occasions, partly to hinder the good Work in the Persons who are thus touched with the sharp Arrows of Conviction, and partly to disparage the Work of God, as if it tended to lead People to Distraction.— However, the Merciful Issue of these Conflicts in the Conversion of the Persons thus affected, is the main Thing.

When they are brought by the saving Arm of God to receive CHRIST JESUS, to have Joy and Peace in believing, and then to walk in Him, and give Evidence that the Work is a saving Work at length, whether more quickly or gradually accomplish'd, there is great Matter of Praise.

All the Outward Appearances of People's being affected among us, may be reduced to these Two Sorts; One is, Hearing with a close, silent Attention, with Gravity and Greediness, discovered by fixt Looks, weeping Eyes, and sorrowful or joyful Countenances: Another sort, is

when they lift up their Voice aloud, some more depressedly, and others more highly; and at Times, the whole Multitude in a Flood of Tears, all as it were crying out at once, 'till their Voice be ready to drown the Minister's, that he can scarce be heard for the weeping Noise that surrounds him——The Influence on Some of these, like a Land-flood dries up; we hear of no Change wrought. But in Others, it appears in the Fruits of Righteousness, and the Tract of a Holy Conversation.—

May the LORD strengthen You, to go on in his Work! And in praying for the coming of his Kingdom with You and Us, and I hope You shall not be forgotten among us, in our Joint Applications to the Throne of Grace.

*I am, Reverend Dear Sir,*

*Your very affectionate Brother and Servant in CHRIST,*  
R. E.

*Sund. July 1.* I preached to about Five Thousand, on that Favourite Advice of the Infidel in *Ecclesiastes* (so zealously enforced by his Brethren now) *Be not righteous overmuch.* At *Hannam* and at *Rose-Green* I explain'd the latter Part of the viith of *St. Luke*: That Verse especially, *When they had nothing to pay, He frankly forgave them both.*

A young Woman sunk down at *Rose-Green*, in a violent Agony both of Body and Mind: As did Five or Six Persons in the Evening at the *New Room*, at whose Cries many were greatly offended. The same Offence was given in the Morning by One at *Weaver's-Hall*, and by Eight or Nine others, at *Gloucester-Lane* in the Evening. The first that was deeply touch'd was *L—W—*; whose Mother had been not a little displeas'd a Day or two before, when she was told, How her Daughter had *expos'd herself* before all the Congregation: The Mother herself was the Next, who drop'd down, and lost her Senses in a Moment; but went home with her Daughter, full of Joy, as did most of those that had been in Pain.

Soon after the Society, I went to Mrs. *T—*'s, whose nearest Relations were earnestly dissuading her, from being *Righteous over-much*; and by the Old Motive, *Why shouldst thou destroy thyself?* She answer'd All they advanced with Meekness and Love, and continued steadfast and

and immoveable. Endure Hardship still, thou Good Soldier of CHRIST! Persecuted, but not forsaken: Torn with Inward, and incompass with Outward Temptations: But yielding to none. O may Patience have its Perfect Work!

*Tues.* 3. I preach'd at *Bath* to the most attentive and serious Audience I have ever seen there. On *Wednes.* I preach'd at *Newgate* on those Words, *Because of the Pharisees, they durst not confess Him.*—*For they loved the Praise of Men, more than the Praise of GOD.* A Message was deliver'd to me when I had done, from the Sheriffs, “That I must preach there no more.”

*Frid.* 6. I prest a Serious Quaker to tell me, Why he did not come to hear me as formerly? He said, “Because he found we were not *led by the Spirit*; for we fixt Times of Preaching before-hand; whereas we ought to do nothing unless we were *sensibly mov'd thereto* by the Holy Ghost.” I ask'd, “Whether we ought not to do what GOD in Scripture commands, when we have Opportunity? Whether the Providence of GOD thus concurring with his Word, were not a sufficient Reason for our doing it, altho' we were not at that Moment *sensibly mov'd thereto* by the Holy Ghost?” He answer'd, “It was not a sufficient Reason. This was to regard *the Letter that killeth.*” GOD grant, that I may so regard it all the Days of my Life!

In the Afternoon I was with Mr. *Whitefield* just come from *London*, with whom I went to *Baptist-Mills*, where he preach'd *concerning the Holy Ghost, which all who believe, are to receive*; not without a Just, tho' severe, Censure of those, who preach *as if* there were no Holy Ghost.

*Sat.* 7. I had an Opportunity to talk with him of those Outward Signs, which had so often accompanied the Inward Work of GOD. I found his Objections were chiefly grounded on gross Misrepresentations of Matter of Fact. But the next Day he had an Opportunity of informing himself better. For no sooner had he begun (in the Application of his Sermon) to invite all Sinners, to believe in CHRIST, than four Persons sunk down close to him, almost in the same Moment. One of them lay without either Sense or Motion. A second trembled exceedingly.

The

The third had strong Convulsions all over his Body, but made no noise, unless by Groans. The fourth, equally convulsed, called upon GOD, with strong Cries and Tears. From this Time I trust, we shall all suffer GOD, to carry on his own Work in the Way that pleaseth Him.

*Thursd. 13.* I went to a Gentleman who is much troubled with what they call *Lowness of Spirits*. Many such have I been with before; but in several of them, it was no bodily Distemper. They wanted Something, they knew not what, and were therefore, heavy, uneasy, and dissatisfied with every Thing. The plain Truth is, they wanted GOD, they wanted CHRIST, they wanted Faith. And GOD convinced them of their Want, in a Way their Physicians no more understood than themselves. Accordingly nothing avail'd 'till the Great Physician came. For in Spite of all Natural Means, He who made them for Himself, wou'd not suffer them to rest, 'till they rested in Him.

On *Friday* in the Afternoon I left *Bristol* with Mr. *Whitefield*, in the Midst of heavy Rain. But the Clouds soon dispers'd, so that we had a fair, calm Evening, and a serious Congregation at *Thornbury*.

In the Morning we breakfasted with a Quaker, who had been brought up in the Church of *England*: But being under strong Convictions of Inward Sin, and applying to several Persons for Advice, they all judg'd him to be under a Disorder of Body, and gave Advice accordingly. Some Quakers with whom he met about the same Time, told him, It was the Hand of GOD upon his Soul; and advised him to seek another Sort of Relief than those miserable Comforters had recommended. *Wo unto You, ye blind Leaders of the Blind!* How long will ye pervert the right Ways of the LORD? Ye who tell the Mourners in *Zion*, Much Religion hath made You mad! Ye who send them whom GOD hath wounded to the Devil for Cure; to Company, Idle Books or Diversions! Thus shall they perish in their Iniquity; but their Blood shall GOD require at your Hands!

We had an attentive Congregation at *Gloucester* in the Evening. In the Morning, Mr. *Whitefield* being gone forward, I preach'd to about five Thousand there, CHRIST our Wisdom, Righteousness, Sanctification and Redemption.

tion. It rain'd violently at Five in the Evening; notwithstanding which two or three Thousand People stay'd, to whom I expounded that glorious Vision of *Ezekiel*, of the Resurrection of the dry Bones.

On *Mond.* 16. After preaching to two or three Thousand on *What must I do to be saved?* I return'd to *Bristol*, and preach'd to about three Thousand, on those Words of *Job*, *There the Wicked cease from troubling; there the Weary are at Rest.*

*Tues.* 17. I rode to *Bradford*, five Miles from *Bath*, whither I had been long invited to come. I waited on the Minister, and desired Leave to preach in his Church. He said, "It was not usual to preach on the Week-days: But if I cou'd come thither on a *Sunday*, he should be glad of my Assistance." Thence I went to a Gentleman in the Town, who had been present when I preach'd at *Bath*, and with the strongest Marks of Sincerity and Affection, *wish'd me good Luck in the Name of the LORD.* But it was past. I found him now quite cold. He began disputing on several Heads, and at last told me plainly, One of our own College had inform'd him, "They always took me to be a little Crack-brain'd at *Oxford.*"

However some Persons who were not of his Mind, having pitched on a convenient Place (call'd *Bear-field* or *Bury-field*) on the Top of the Hill under which the Town lies: I there offer'd CHRIST to about a Thousand People, for Wisdom, Righteousness, Sanctification and Redemption. Thence I return'd to *Bath*, and preach'd on *What must I do to be saved?* to a larger Audience than ever before. I was wondring the God of this World was so still: When at my Return from the Place of preaching, poor R—— M—— told me, *He cou'd not let me preach any more in his Ground.* I ask'd him, Why? He said, "The People hurt his Trees, and stole Things out of his Ground. And besides (added he) *I have already by letting thee be there, merited the Displeasure of my Neighbours.*" O Fear of Man! Who is above Thee, but they who indeed *worship GOD in Spirit and in Truth?* Not even those who have one Foot in the Grave! Not even those who dwell in Rooms of Cedar; and who have heaped up Gold as the Dust, and Silver as the Sand of the Sea!

*Sat. 21.* I began expounding a second Time our Lord's Sermon upon the Mount. In the Morning, *Sund. 22,* as I was explaining *Blessed are the Pure in Spirit,* to about three Thousand People, we had a fair Opportunity of shewing all Men, what manner of Spirit we were of. For in the Middle of the Sermon, the Press-Gang came, and seized on one of the Hearers; (Ye Learned in the Law, what becomes of *Magna Charta,* and of *English Liberty, and Property?* Are not these mere Sounds, while, on any Pretence, there is such a Thing as a Press-Gang suffer'd in the Land?) All the rest standing still, and none opening his Mouth or lifting up his Hand to resist them.

*Mond. 23.* To guard young Converts from fancying, that they had already attained or were already perfect, I preached on those Words, *So is the Kingdom of God, as when a Man casteth Seed into the Ground—And riseth Day and Night, and the Seed buddeth forth and springeth up he knoweth not how—first the Blade, then the Ear, then the full Corn in the Ear.*

On several Evenings this Week, and particularly on *Friday,* many were deeply convinced; but none were delivered from that painful Conviction, *The Children came to the Birth; but there was not Strength to bring forth.* I fear we have grieved the Spirit of the Jealous God, by questioning his Work: And that therefore He is withdrawn from us for a Season. *But He will return and abundantly pardon.*

*Mond. 30.* Two more were in strong Pain, both their Souls and Bodies being well-nigh torn asunder. But tho' we cried unto God, there was no Answer, neither did He as yet deliver them at all.

One of these had been remarkably zealous against those that cried out and made a Noise, being sure that *any of them might help it if they would.* And the same Opinion she was in still 'till the Moment she was struck thro' as with a Sword, and fell trembling to the Ground. She then cried aloud, tho' not articulately, her Words being swallowed up. In this Pain she continued twelve or fourteen Hours, and then her Soul was set at Liberty. But her Master (for she was a Servant 'till that Time, at a Gentleman's in Town) forbid her returning to him, saying, *He wou'd have none in his House, who had received the Holy Ghost.*

*Tuesd. 31.* I preach'd at *Bradford* to above two Thousand, many of whom were of the better Rank, on *What must I do to be saved?* They all behaved with Decency, and none went away 'till it was ended. While I was preaching at *Bath*, in my Return, some of the Audience did not behave so well; Being, I fear, a little too nearly concern'd, when I came to the Application of those Words, *Not only this our Craft, is in Danger to be set at Nought; but also that the Temple of the great Goddess Diana should be despised—whom all Asia and the World worshippeth.*

Having a *Caution against Religious Delusion*, put into my Hands about this Time, I thought it my Duty to write to the Author of it: Which I accordingly did, in the following Terms:

*Reverend S I R,*

1. **Y**OU charge me (for I am called a *Methodist*, and consequently included within your Charge) with *vain and confident Boastings, Rash, Uncharitable Censures, damning all who do not feel what I feel; not allowing Men to be in a salvable State, unless they have experienc'd some sudden Operation, which may be distinguished as the Hand of GOD upon them, overpowering as it were the Soul: With denying Men the Use of GOD's Creatures, which He hath appointed to be received with Thanksgiving, and encouraging Abstinence, Prayer and other Religious Exercises, to the Neglect of the Duties of our Station.* O Sir, can You prove this Charge upon me? The LORD shall judge in that Day!

2. I do indeed go out into the Highways and Hedges to call poor Sinners to CHRIST. But not in a *tumultuous Manner, not to the Disturbance of the publick Peace, or the Prejudice of Families.* Neither herein do I break any Law which I know; much less *set at nought all Rule and Authority.* Nor can I be said to *intrude into the Labours* of those, who do not labour at all; but suffer Thousands of those for whom CHRIST died, to *perish for lack of Knowledge.*

3. They perish for want of knowing, That *we as well as the Heathens, are alienated from the Life of GOD:*

that every one of us by the Corruption of our inmost Nature, is very far gone from Original Righteousness; so far, that every Person born into the World, deserveth God's Wrath and Damnation: That we have by Nature no Power either to help ourselves, or even to call upon God to help us; all our Tempers and Works, in our Natural State, being only Evil continually. So that Our coming to CHRIST, as well as *Theirs*, must infer a great and mighty Change. It must infer, not only an outward Change, from Stealing, Lying and all corrupt Communication; but a thorough Change of Heart, an Inward Renewal in the Spirit of our Mind. Accordingly, the *old Man* implies infinitely more than outward Evil Conversation, even an Evil Heart of Unbelief, corrupted by Pride and a Thousand Deceitful Lusts. Of Consequence, the *New Man* must imply infinitely more than Outward good Conversation, even a good Heart, which after God is created in Righteousness and true Holiness: A Heart full of that Faith, which working by Love, produces all Holiness of Conversation.

4. The Change from the former of these States to the latter, is what I call *The New Birth*. But You say, I am not content with this plain and easy Notion of it, but fill myself and others with fantastical Conceits about it. Alas, Sir, how can You prove this? And if you cannot prove it, what Amends can You make, either to God or to me or to the World, for publickly asserting a Gross Falshood?

5. Perhaps You say, You can prove this of Mr. Whitefield. What then? This is nothing to me. I am not accountable for his Words. The Journal You quote I never saw 'till it was in print. But indeed You wrong him as much as me: First, where You represent him as judging the Notions of the Quakers in general (concerning being led by the Spirit) to be right and good; whereas he speaks only of those particular Men, with whom he was then conversing. And again, where You say, He supposes a Person believing in CHRIST, — to be without any saving Knowledge of Him. He supposes no such Thing. To believe in CHRIST, was the very Thing he suppos'd wanting: As understanding that Term *Believing* to imply, Not only an Assent to the Articles of our Creed, but



but also *A true Trust and Confidence of the Mercy of GOD thro' our LORD JESUS CHRIST.*

6. Now this it is certain a Man may want, although he can truly say, *I am Chast, I am Sober, I am just in my Dealings, I help my Neighbour and use the Ordinances of GOD.* And however such a Man may have behav'd in these Respects, he is not to think well of his own State, till he experiences something within himself, which he has not yet experienced, but which he may be before-hand assured he shall, if the Promises of GOD are true. That something is, A Living Faith: *A sure Trust and Confidence in GOD, that by the Merits of CHRIST his Sins are forgiven, and he reconciled to the Favour of GOD.* And from this will spring many other Things, which 'till then he experienc'd not, as, The Love of GOD shed abroad in his Heart, The Peace of GOD which passeth all Understanding, and Joy in the Holy Ghost, Joy tho' not *Unfelt*, yet *Unsteakable* and full of Glory.

7. These are some of those *Inward Fruits of the Spirit*, which must be felt, wheresoever they are: And without these, I cannot learn from Holy Writ, that any Man is *born of the Spirit*. I beseech You, Sir, by the Mercies of GOD, that if as yet You *know nothing of such Inward Feelings*, if You do not feel in Yourself these mighty Workings of the Spirit of CHRIST, at least You wou'd not contradict and blaspheme. When the Holy Ghost hath fervently kindled Your Love towards GOD, You will know these to be very sensible Operations. *As You hear the Wind and feel it too*, while it strikes upon Your Bodily Organs, You will know You are under the Guidance of GOD's Spirit the same Way, namely, by feeling it in Your Soul: By the Present Peace and Joy and Love which You feel within, as well as by its Outward and more Distant Effects.

*I am, &c.*

I have often wish'd, that all calm and Impartial Men, wou'd consider what is advanced by another Writer, in a little Discourse concerning Enthusiasm or Religious Delusion, published about this Time. His Words are,

“ A Minister of our Church, who may look upon it as his Duty to warn his *Parishioners*, or an Author who

may think it necessary to caution his Readers, against *such Preachers* or their Doctrine (Enthusiastick Preachers, I suppose, such as he takes it for granted the *Methodist* Preachers are) ought to be very careful to act with a *Christian Spirit*, and to advance nothing but with *Temper, Charity and Truth*. — Perhaps the following Rules may be proper to be observed by them.

1. Not to *blame* Persons for doing that now, which Scripture records *Holy Men* of old to have practised, least had they lived in those Times, they shou'd have condemn'd them also:

2. Not to censure Persons in *Holy Orders*, for teaching the same Doctrines which are taught in the *Scriptures* and by *our Church*; least they should ignorantly *censure*, what they profess to *defend*.

3. Not to censure any profess'd *Members* of our Church, who live *good Lives*, for resorting to *Religious Assemblies* in private Houses, to perform in Society Acts of *Divine Worship*; when the same seems to have been practis'd by the Primitive Christians; and when alas! there are so many Parishes, where a Person *piously* disposed, has no Opportunity of joining in the Publick Service of our Church, more than *one Hour and Half* in a Week.

4. Not to *condemn* those who are Constant Attendants on the *Communion and Service* of our Church, if they sometimes use *other Prayers* in private Assemblies: since the *best Divines* of our Church have composed and published many *Prayers*, that have not the Sanction of Publick Authorities; which implies a general Consent, that our Church has not made Provision for every Private Occasion.

5. Not to establish the Power of *working Miracles* as the great Criterion of a Divine Mission; when Scripture teaches us, that the Agreement of Doctrines with Truth as taught in those Scriptures, is the only Infallible Rule.

6. Not to drive any away from our *Church*, by opprobriously calling them *Dissenters*, or treating them as such, so long as they keep to her *Communion*.

7. Not lightly to take up with *silly Stories* that may be propagated, to the Discredit of Persons of a General *good Character*.

“ I do not lay down (says he) these *Negative Rules*,

so much for the Sake of any Persons whom the Unobservance of them would immediately injure, as of our Church and her professed Defenders. For Churchmen, however *well-meaning*, would lay themselves open to Censure, and might do her *irretrievable Damage*, by a Behaviour contrary to them."

*Friday, August 3.* I met with one who *did* run well, but Satan had hindred her. I was surprized at her ingenuons Acknowledgment of the Fear of Man. *O how hardly shall even they who have Rich Acquaintance enter into the Kingdom of Heaven!*

*Sund. 5.* Six Persons at the *New-Room* were deeply convinced of Sin: Three of whom were a little comforted by Prayer; but not yet convinced of *Righteousness*.

Having frequently been invited to *Wells*, particularly by Mr. —, who begg'd me to make his House my Home, on *Thursday* the 9th I went thither, and wrote him Word the Night before; upon which he presently went to one of his Friends, and desired a Messenger might be sent to meet me and beg me "To turn back, otherwise (said he) we shall lose all our Trade." But this Consideration did not weigh with him, so that he invited me to his own House: And at Eleven I preach'd in his Ground, on CHRIST our Wisdom, Righteousness, Sanctification and Redemption, to about 2000 Persons. Some of them mock'd at first, whom I reprov'd before all; and those of them who stay'd were more Serious. Several spoke to me after, who were for the present much affected. O let it not pass away as the Morning Dew!

*Frid. 10.* I had the Satisfaction of Conversing with a Quaker, and afterwards with an Anabaptist, who, I trust, have had a large Measure of the Love of God shed abroad in their Hearts. O may those, in every Persuasion, who are of this Spirit increase a thousand-fold, how many so ever they be!

*Sat. 11.* In the Evening two were seized with strong Pangs, as were four the next Evening, and the same Number at *Gloucester-Lane* on *Monday*, one of whom was greatly comforted.

*Tues. 14.* I preach'd at *Bradford* to about three thousand on *One Thing is needful*. Returning thro' *Bath*, I preach'd to a small Congregation suddenly gathered together

gether at a little Distance from the Town (not being permitted to be in R—— M——'s Ground any more) on *The Just shall live by Faith*. Three at the *New-Room* this Evening were cut to the Heart. But their Wound was not as yet healed.

*Wednes. 15.* I endeavoured to guard those who were in their first Love, from falling into Inordinate Affection, by explaining those strange Words at *Baptist-Mills*, *Henceforth know we no Man after the Flesh*.

*Friday 17.* Many of our Society met, as we had appointed, at One in the Afternoon, and agreed "That all the Members of our Society should obey the Church to which we belong, by observing *All Fridays in the Year; as Days of Fasting or Abstinence.*" We likewise agreed, That as many as had Opportunity should then meet, to spend an Hour together in Prayer.

*Mond. 20.* I preached on those Words (to a much larger Congregation than usual, *Oughtest not Thou to have Compassion on Thy Fellow Servant, as I had Pity on Thee?*

*Wedn. 22.* I was with many that were in Heaviness: Two of whom were soon filled with Peace and Joy. In the Afternoon I endeavour'd to guard the Weak against what too often occasions Heaviness, Levity of Temper or Behaviour, from, *I said of Laughter, it is mad; and of Mirth, What doth it?*

*Mond. 27.* For two Hours I took up my Cross, in arguing with a Zealous Man, and labouring to Convince him, "That I was not an Enemy to the Church of *England.*" He allowed, "I taught no other Doctrines than those of the Church;" but could not forgive my teaching them *out of the Church-Walls*. He allowed too (which none indeed can deny, who has either any regard to Truth or Sense of Shame) That "by this Teaching many Souls who till that Time were perishing for lack of Knowledge, have been, and are brought from Darkness to Light and from the Power of Satan unto God." But he added, "No one can tell, what *may be hereafter; and therefore* I say, these Things ought not to be suffered."

Indeed the Report now current in *Bristol* was, "That I was a *Papist*, if not a *Jesuit.*" Some added, "That I was born and bred at *Rome;*" which many cordially believed.

believed. O ye Fools, when will ye understand, That the preaching *Justification by Faith alone*, the allowing no Meritorious Cause of Justification, but the Death and the Righteousness of CHRIST, and no Conditional or Instrumental Cause, but Faith, is overturning Popery from the Foundation? When will Ye understand, that the most destructive of All those Errors, which *Rome*, the Mother of Abominations hath brought forth (compared to which Transubstantiation and a hundred more, are Trifles Light as Air) is, *That we are Justified by Works*, (or to express the same Thing a little more decently) by Faith *and* Works. Now, do I preach *This*? I did for Ten Years: I was (fundamentally) a Papist, and knew it not. But I do now testify to All (and it is the very Point for asserting which I have to this Day been called in Question) That “no Good Works can be done before Justification, none which have not in them the Nature of Sin.”

I have often enquir'd, Who are the Authors of this Report; and have generally found they were either Bigotted Dissenters, or (I speak without Fear or Favour) Ministers of our own Church. I have also frequently consider'd, What possible Ground or Motive they cou'd have thus to speak: Seeing few Men in the World have had Occasion so clearly and openly to declare their Principles, as I have done, both by Preaching, Printing and Conversation, for several Years last past. And I can no otherwise think, than that either they spoke thus (to put the most favourable Construction upon it) from Gross Ignorance; they knew not what Popery was; they knew not what Doctrines those are which the Papists teach: Or they wilfully spoke what they knew to be false, probably *thinking* thereby to do GOD Service. Now, take this to Yourself, whosoever Ye are, High or Low, Dissenters or Churchmen, Clergy or Laity, who have advanced this shameless Charge, and digest it how you can.

But how have Ye not been afraid, if Ye believe there is a GOD, and that He knoweth the Secrets of your Hearts (I speak now to You, Preachers, more especially, of whatever Denomination) to declare so gross, palpable a Lie, in the Name of the GOD of Truth? I cite You All, before the Judge of All the Earth, either publicly

lickly to prove Your Charge; or by publickly retracting it, to make the best Amends You can, to God, to me and to the World.

For the full Satisfaction of those who have been abus'd by these shameless Men, and almost brought to believe a Lie, I will here add my serious Judgment concerning the Church of *Rome*, wrote some Time since to a Priest of that Communion:

S I R,

**I** Return you Thanks both for the Favour of Your Letter, and for Your recommending my Father's Proposals to the *Sorbonne*.

I have neither Time nor Inclination for Controversy with Any; but least of all with the *Romanists*. And that both because I can't trust any of their Quotations, without consulting Every Sentence they quote in the Originals; and because the Originals themselves can very hardly be trusted, in any of the Points controverted between them and us. I am no Stranger to their Skill in mending those Authors, who did not at first speak home to their Purpose; as also in purging them from those Passages, which contradicted their Emendations. And as they have not wanted Opportunity to do this, so doubtless they have carefully used it, with Regard to a Point that so nearly concern'd them, as the Supremacy of the Bishop of *Rome*. I am not therefore surpris'd, if the Works of *St. Cyprian* (as they are call'd) do strenuously maintain it: But I am, that they have not been better corrected; for they still contain Passages that absolutely overthrow it. What gross Negligence was it, to leave his 74th Epistle (to *Pompianus*) out of the *Index Expurgatorius*? wherein *Pope Cyprian* so flaily charges *Pope Stephen*, with *Pride and Obsinacy*, and with being a *Defender of the Cause of Hereticks*, and that against *Christians and the very Church of God*? He that can reconcile this with his believing *Stephen* the Infallible Head of the Church, may reconcile the Gospel with the *Alcoran*.

Yet I can by no Means approve the Scurrility and Contempt, with which the *Romanists* have often been treated. I dare not rail at, or despise any Man; much less those  
who

who profess to believe in the same Master. But I pity them much; having the same Assurance, that JESUS is the CHRIST, and that no *Romanist* can expect to be saved, according to the Terms of his Covenant. For thus saith our LORD, *Whoever shall break One of the least of these Commandments, and shall teach Men so, he shall be called the Least in the Kingdom of Heaven.* And if any Man shall add unto these Things, GOD shall add unto him the Plagues that are written in this Book. But all *Romanists*, as such, do both. Ergo—

The Minor I prove, not from Protestant Authors, or even from Particular Writers of their own Communion: But from the Publick, Authentick Records of the Church of *Rome*. Such are *The Canons and Decrees of the Council of Trent*. And the Edition I use was printed at *Colen*, and approved by Authority.

And first, All *Romanists*, as such, do break and teach Men to break, one (and not the least) of those Commandments: The Words of which, concerning Images are these,

לֹא תִשְׁתַּחֲוֶה לְמַעֲלָם

Now תִּשְׁתַּחֲוֶה (as every Smatterer in *Hebrew* knows) is *Incurvare se*, \* *Procumbere, honoris exhibendi causâ* (and is accordingly rendered by the Seventy in this very Place, (by a *Greek* Word of the very same Import, *προσκυνεῖν*) But the Council of *Trent*, (and consequently all *Romanists*, and such, all who allow the Authority of that Council) teaches Section 25. Parag. 2. That it is † *Legitimus Imaginum Usus,—cis honorem exhibere, procumbendo coram eis.*

Secondly All *Romanists*, as such, do add to those Things which are written in the Book of Life. For in the Bull of *Pius IV.* subjoin'd to those *Canons and Decrees*, I find all the Additions following:

1. Seven Sacraments, 2. Transubstantiation, 3. Communion in one Kind only, 4. Purgatory, and praying for the

---

\* To bow down before any one, in Token of honouring Him.

† i. e. The proper Use of Images is, To honour them, by bowing down before them.

the Dead therein, 5. Praying to Saints, 6. Veneration of Reliques, 7. Worship of Images, 8. Indulgences, 9. The Priority, and Universality, of the *Roman* Church, 10. The Supremacy of the Bishop of *Rome*. All these Things therefore do the *Romanists* add to those which are written in the Book of Life.

I am, ———

*Tuesd.* 28. My Mouth was open'd, and my Heart enlarged, strongly to declare to above two Thousand People at *Bradford*, That *the Kingdom of God* (within us) is not *Meat and Drink*, but *Righteousness and Peace and Joy in the HOLY GHOST*. At *Bath* I once more offer'd *CHRIST* to justify the *Ungodly*. In the *Evening* I met my Brother, just come from *London*. *The LORD* hath indeed done great Things for us already. Not unto Us, but unto thy Name be the Praise.

*Wednesday* 29. I rode with my Brother to *Wells* and preached on, *What must I do to be saved?* In the *Evening* I summ'd up at the *New-Room*, what I had said at many Times, from the Beginning of Faith, Holiness and Good Works, as the Root, the Tree and the Fruit, which *God* had joined, and Man ought not to put asunder.

*Friday, Aug.* 31. I left *Bristol*, and reach'd *London* about Eight on *Sunday* Morning. In the *Afternoon* I heard a Sermon wherein it was asserted, That our Repentance was not Sincere, but Feign'd and Hypocritical, 1. If we relapsed into Sin, soon after repenting: Especially if 2. We did not avoid all Occasions of Sin, or if 3. We relapsed frequently; and most of all, if 4. Our Hearts were harden'd thereby. O what a Hypocrite have I been (if this be so) for near Twice Ten Years! But I know it is not so. I know every one under the Law, is even as I was. Every one when he begins to see his fallen State, and to feel the Wrath of *God* abiding on him, relapses into the Sin that most easily besets him, soon after repenting of it. Sometimes he avoids, and at many other Times cannot persuade himself to avoid the Occasions of it. Hence his Relapses are frequent, and of Consequence his Heart is harden'd more and more. And yet all this Time, he is Sincerely striving against Sin. He can say  
unfeignedly



*unfeignedly, without Hypocrisy, The Thing which I do, I approve not; the Evil which I wou'd not, that I do. To Will is even then present with him; but how to perform that which is Good, he finds not. Nor can he, with all his Sincerity avoid any One of these four Marks of Hypocrisy, till being justified by Faith, he hath Peace with GOD, thro' JESUS CHRIST our LORD.*

This helpless State I took Occasion to describe at *Kennington*, to eight or ten Thousand People, from those Words of the Psalmist, *Innumerable Troubles are come about me; my Sins have taken such Hold upon me, that I am not able to look up: Yea, they are more in Number than the Hairs of my Head, and my Heart hath failed me.*

*Mond. September 3.* I talk'd largely with my Mother, who told me, That till a short Time since, she had scarce heard such a Thing mention'd, as The having Forgiveness of Sins now, or GOD's Spirit bearing Witness with our Spirit: Much less did she imagine, That this was the Common Privilege of all True Believers. "Therefore (said she) I never durst ask for it myself. But two or three Weeks ago, while my Son *Hall* was pronouncing those Words, in delivering the Cup to me, *The Blood of our LORD JESUS CHRIST, which was given for Thee; The Words struck thro' my Heart, and I knew GOD for CHRIST's Sake had forgiven me all my Sins.*"

I ask'd, Whether her Father (*Dr. Annisley*) had not the same Faith? And, Whether she had not heard him preach it to others? She answer'd, "He had it himself, and declared a little before his Death, that for more than forty Years, he had no Darknes, no Fear, no Doubt at all, of his being *accepted in the Belov'd.* But that nevertheless, she did not remember to have heard him preach, no not once, explicitly upon it: Whence she suppos'd he also look'd upon it as the Peculiar Blessing of a *few*, not as promised to All the People of God."

Both at *Mr. B——'s* at Six, and at *Dowgate-Hill* at Eight, were many more than the Houses cou'd contain. Several Persons who were then convinc'd of Sin, came to me the next Morning. One came also, who had been Mourning long, and earnestly desired us, To pray with her. We had scarce begun, when the Enemy began to tear her, so that she scream'd out as in the Pangs of

Death. But his Time was short: For within a Quarter of an Hour, she was full of the Peace that passeth all Understanding.

I afterwards call'd on Mrs. E——r, with whom was one lately come from *Bristol*, in deep Anguish of Spirit. We cried to GOD, and He soon declared his Salvation, so that both their Mouths were fill'd with his Praise.

Thence I went to a poor Woman, who had been long in Despair. I was glad to meet with Mrs. R—— there; the Person mention'd in Mr. *Whitefield's* Journal, who after three Years Madness (so call'd) was so deeply convinc'd of Sin at *Beach-Lane*, and soon after rejoiced in GOD her Saviour.

*Thursd. 6.* I was sent for by one who began to feel herself a Sinner. But a fine Lady unexpectedly coming in, there was scarce Room for me to speak. The fourth Person in the Company, was a poor, unbred Girl; who beginning to tell what GOD had done for her Soul, the Others look'd one at another, as in Amaze, but did not open their Mouths. I then exhorted them, not to cease from crying to GOD, till they too could say, as she did, "My Beloved is mine, and I am his: I am as sure of it, as that I am alive. For his Spirit bears Witness with my Spirit, that I am a Child of GOD."

*Sund. 9.* I declared to about ten Thousand in *Moor-Fields*, What they must do to be saved. My Mother went with us about Five to *Kennington*, where were supposed to be 20,000 People. I again insisted on that Foundation of all our Hope, *Believe in the LORD JESUS, and Thou shalt be saved.* From *Kennington* I went to a Society at *Lambeth*. The House being fill'd, the rest stood in the Garden. The deep Attention they shew'd gave me a good Hope, that they will not all be forgetful Hearers.

Thence I went to our Society at *Fetter-Lane*, and exhorted them to love one another. The want of Love, was a General Complaint. We laid it open before our LORD. We soon found, He had sent us an Answer of Peace. Evil Surmifings vanish'd away. The Flame kindled again as at the first, and our Hearts were knit together.

*Mond. 10.* I accepted a pressing Invitation to go to *Plaistow*. At Five in the Evening I expounded there, and at Eight again. But most of the Hearers were very quiet

quiet and unconcern'd. In the Morning therefore I spoke stronger Words. But it is only the Voice of the Son of God, which is able to wake the Dead.

*Wed. 12.* In the Evening at *Fetter-lane*, I describ'd The Life of Faith, and many who had fancied themselves strong therein, found they were no more than New-born Babes. At Eight I exhorted our Brethren to keep close to the Church, and to all the Ordinances of God, and to aim only at living *a quiet and peaceable Life, in all Godliness and Honesty.*

*Thurs. 13.* A serious Clergyman desir'd to know, In what Points we differ'd from the Church of *England*? I answer'd, "To the best of my Knowledge, in None: The Doctrines we preach, are the Doctrines of the Church of *England*: Indeed the Fundamental Doctrines of the Church, clearly laid down, both in her Prayers, Articles, and Homilies."

He ask'd, in what Points then do you differ from the other Clergy of the Church of *England*? I answer'd, "In None from that Part of the Clergy who adhere to the Doctrines of the Church; but from that Part of the Clergy who dissent from the Church (tho' they own it not) I differ in the Points following:

First, They speak of Justification, either as the same Thing with Sanctification, or as something Consequent upon it. I believe Justification to be wholly distinct from Sanctification, and necessarily antecedent to it.

Secondly, They speak of our own Holiness or Good Works, as the *Cause* of our Justification; or, That *for the Sake of which, on Account of which* we are justified before God. I believe, neither our own Holiness nor Good Works, are any Part of the Cause of our Justification; but that the Death and Righteousness of CHRIST, are the Whole and Sole Cause of it; or That *for the Sake of which, on Account of which*, we are justified before God.

Thirdly, They speak of Good Works, as a *Condition* of Justification, necessarily previous to it. I believe no Good Work can be previous to Justification, nor consequently a Condition of it: But that we are justified, (being 'till that Hour Ungodly, and therefore incapable of doing any Good Work) by Faith Alone, Faith without Works, Faith (tho' producing All, yet) including No Good Work.

Fourthly, They speak of *Sanctification* (or Holiness) as if it were an Outward Thing, as if it consisted chiefly, if not wholly, in these two Points, 1. The Doing no Harm, 2. The Doing Good (as it is call'd) i. e. The Using the Means of Grace, and helping our Neighbour.

I believe it to be, An Inward Thing, namely, *The Life of God in the Soul of Man; a Participation of the Divine Nature; The Mind that was in CHRIST; or The Renewal of our Heart, after the Image of Him that created us.*

Lastly, They speak of the *New Birth*, as an Outward Thing, as if it were no more than Baptism; or, at most, A Change from *Outward Wickedness* to *Outward Goodness*; from *Vicious* to (what is call'd) a *Virtuous* Life. I believe it to be an Inward Thing; a Change from Inward Wickedness to Inward Goodness; an Entire Change of our Inmost Nature from the Image of the Devil, (wherein we are born) to the Image of God: A Change from the Love of the Creature to the Love of the Creator, from Earthly and Sensual, to Heavenly and Holy Affections: In a Word, A Change from the *Tempers* of the Spirits of Darknes, to those of the Angels of God in Heaven.

There is therefore a wide, essential, fundamental, irreconcilable Difference between us: So that if they speak the Truth as it is in JESUS, I am found a false Witness before God. But if I teach the Way of GOD in Truth, they are Blind Leaders of the Blind.

*Sund. 16.* I preached at *Moor-fields* to about ten Thousand, and at *Kennington-Common* to I believe near twenty Thousand on those Words of the calmer Jews to St. Paul, *We desire to hear of Thee what Thou thinkest; for as concerning this Sect, we know that every where it is spoken against.* At both Places I described the Real Difference between what is generally called Christianity, and the True Old Christianity, which under the New Name of *Methodism* is now also every where spoken against.

*Mond. 17.* I preached again at *Plaistow* on *Blessed are those that Mourn.* It pleased God to give us in that Hour, two living Instances of that piercing Sense both of the Guilt and Power of Sin, that Dread of the Wrath of God, and that full Conviction of Man's Inability  
either

either to remove the Power, or atone for the Guilt of Sin (called by the World Despair) in which properly consist that Poverty of Spirit and Mourning which are the Gate of Christian Blessedness.

*Tues. 18.* A young Woman came to us at *Issington*, in such an Agony as I have seldom seen. Her Sorrow and Fear were too big for Utterance; so that after a few Words, her Strength as well as her Heart failing, She sunk down to the Ground. Only her Sighs and Groans shew'd She was yet alive. We cried unto GOD in her Behalf. We claimed the Promises made to the Weary and Heavy-laden: And He did not cast out our Prayer. She saw her Saviour, as it were Crucify'd before her Eyes. She laid hold on Him by Faith, and her Spirit revived.

At Mr. B—'s at Six, I was enabled earnestly to call All the Weary and Heavy-laden: And at Mr. C——'s at Eight, when many roared aloud; some of whom utterly refused to be Comforted, 'till they should feel their Souls at Rest in the Blood of the Lamb, and have his Love shed abroad in their Hearts.

*Thurs. 20.* Mrs. C—— being in deep Heaviness, had desired me to meet her this Afternoon. She had long earnestly desired to receive the Holy Communion, having an unaccountably strong Persuasion, "That GOD would manifest Himself to her therein, and give Rest to her Soul." But her Heaviness being now greatly increased, Mr. D——e gave her that fatal Advice, "Not to Communicate 'till she had Living Faith." This still added to her Perplexity. Yet at Length she resolved to obey GOD rather than Man. And He was made known unto her in breaking of Bread. In that Moment she felt her Load removed, she knew, she was accepted in the Beloved; and all the Time I was expounding at Mr. B——'s, was full of that Peace which cannot be uttered.

*Frid. 21.* Another of Dr. *Monro's* Patients came to desire my Advice. I found no Reason to believe she had been any otherwise *Mad* than every one is, who is deeply convinced of Sin. And I cannot doubt, but if she will trust in the Living GOD, He will give *Medicine to heal her Sickness.*

*Sund. 23.* I declared to about ten Thousand in *Moorfields*, with great Enlargement of Spirit, *The Kingdom of*

*God is not Meat and Drink, but Righteousness and Peace and Joy in the Holy Ghost.* At *Kennington* I enforced to about twenty Thousand, that great Truth, *One Thing is needful.* Thence I went to *Lambeth* and shew'd (to the Amazement, it seem'd, of many who were present) *How he that is born of God doth not commit Sin.*

*Mond. 24.* I preached once more at *Plaistow*; and took my Leave of the People of that Place. In my return, a Person galloping swiftly, rode full against me, and overthrew both Man and Horse: But without any Hurt to either. Glory be to Him who *saves both Man and Beast!*

*Tues. 25.* After Dining with one of our Brethren who was married this Day, I went (as usual) to the Society at *St. James's*, weary and weak in Body. But God strengthen'd me for his own Work; as He did at Six at *Mr. B——'s*; and at Eight in *Winchester-Yard*, where it was believ'd were present eleven or twelve Hundred Persons: To whom I declared, *If they had nothing to pay, God would frankly forgive them All.*

*Thurs. 27.* I went in the Afternoon to a Society at *Deptford*, and thence at Six came to *Turners-Hall*; which holds (by Computation) two Thousand Persons. The Prefs both within and without was very great. In the Beginning of the Expounding, there being a large Vault beneath, the main Beam which supported the Floor, broke. The Floor immediately sunk, which occasion'd much Noise and Confusion among the People. But, two or three Days before a Man had filled the Vault with Hogheads of Tobacco. So that the Floor, after sinking a Foot or two, rested upon Them, and I went on without Interruption.

*Frid. 28.* I met with a fresh Proof, *That whatsoever ye shall ask, believing, ye shall receive.* A middle-aged Woman desired me to return Thanks for her to God, who as many Witnesses then present testified, was a Day or two before really distracted, and as such tied down in her Bed. But upon Prayer made for her, she was instantly relieved, and restored to a sound Mind.

*Mond. October 1.* I rode to *Oxford*; and found a few who had not yet forsaken the assembling themselves together. To whom I explain'd That *Holiness without which no Man shall see the LORD.* *Tuesd.*

*Tues. 2.* I went to many, who once heard the Word with Joy; but *when the Sun arose, the Seed wither'd away.* Yet some still desired to follow their LORD. But the World stood fawning or threatning between them. In the Evening I shew'd them the tender Mercies of GOD, and his Readiness still to receive them. The Tears ran down many of their Checks. O Thou Lover of Souls, seek and save that which is lost!

*Wednes. 3.* I had a little Leisure to take a View, of the shattered Condition of Things here. The poor Prisoners both in the *Castle* and in the *City Prison*, had now none that cared for their Souls, none to instruct, advise, comfort and build them up in the Knowledge and Love of the LORD JESUS. None was left to visit the *Work-Houses*, where also we used to meet with the most moving Objects of Compassion. Our little *School*, where about twenty Poor Children, at a Time, had been taught for many Years, was on the Point of being broke up; there being none now, either to support, or to attend it. And most of those *in the Town*, who were once knit together, and strengthen'd one another's Hands in GOD, were torn asunder and scatter'd abroad. *It is Time for Thee, LORD, to lay to Thy Hand!*

At Eleven, a little Company of us met to intreat GOD, *for the Remnant that was left.* He immediately gave us a Token for Good. One who had been long in the Gall of Bitterness, full of Wrath, Strife and Envy, particularly against one whom she had once tenderly loved, rose up and shew'd the Change GOD had wrought in her Soul, by falling upon her Neck, and with many Tears kissing her. The same Spirit we found reviving in others also; so that we left them, not without Hope, That the Seed which had been sown even here, *shall take Root downward, and bear Fruit upward.*

About Six in the Evening I came to *Burford*: And at Seven preach'd to, it was judg'd, twelve or fifteen Hundred People, on CHRIST *made unto us Wisdom and Righteousness and Sanctification and Redemption.* Finding many approved of what they had heard, that they might not rest in that *Approbation*, I explain'd an Hour or two after the Holiness of a Christian: And in the Morning I shew'd the Way to this Holiness, by giving both the

False

and the True Answer to that important Question, *What must I do to be saved?*

About Three in the Afternoon, I came to Mr. B. S——'s, at *Bengeworth*, near *Evesham*. At Five I expounded in his House (Part of the xiii<sup>th</sup> Chap. of the First of *Corinthians*) And at Seven in the *School-House*, where I invited all who *had nothing to pay*, to come and accept of Free Forgiveness. In the Morning I preach'd near Mr. S——'s House, to a small serious Congregation, on those Words, *I came not to call the Righteous, but Sinners to Repentance.*

In the Evening I reach'd *Gloucester. Sat. 6.* At Five in the Evening I explain'd to about a Thousand People, The Nature, the Cause, and the Condition or Instrument of Justification, from these Words, *To him that worketh not, but believeth on Him that justifieth the Ungodly, his Faith is counted to him for Righteousness.*

*Sund. 7.* A few, I trust, out of two or three Thousand, were awaken'd by the Explanation of those Words, *God hath not given unto you the Spirit of Bondage again, to Fear: But He hath given unto you the Spirit of Adoption, whereby we cry, Abba, Father.* About Eleven I preach'd at *Runwick*, seven Miles from *Gloucester*. The Church was much crowded, tho' a Thousand or upwards, stay'd in the Church-yard. In the Afternoon I explain'd further the same Words, *What must I do to be saved?* I believe some Thousands were then present, more than had been in the Morning. O what a Harvest is here! When will it please our LORD, to send more Labourers into his Harvest?

Between Five and Six I called on all who were present (about three Thousand) at *Stanley*, on a little Green near the Town, to accept of CHRIST, as their only *Wisdom, Righteousness, Sanctification and Redemption.* I was strengthen'd to speak as I never did before, and continued speaking near two Hours: The Darkneſs of the Night, and a little Lightning not lessening the Number, but increasing the Seriousness of the Hearers. I concluded the Day by expounding Part of our LORD's Sermon on the Mount, to a small serious Company at *Ebly*.

*Mond. 8.* About Eight I reach'd *Hampton-Common*, nine or ten Miles from *Gloucester*. There were, it was computed,



omputed, five or six Thousands Persons. I exhorted them all, to come unto GOD, as having nothing to say. I could gladly have stayed longer with this Loving People: But I was now straiten'd for Time. After Sermon I therefore hasten'd away, and in the Evening came to *Bristol*.

*Tuesd. 9.* My Brother and I rode to *Bradford*. Finding there had been a general Misrepresentation of his last Sermon, as if he had asserted Reprobation therein, whereby many were greatly offended, He was constrained to explain himself on that Head, and to shew in plain and strong Words, that GOD *willeth all Men to be saved*. Some were equally offended at this. But whether Men will hear or whether they will forbear; we may not *houn to declare* unto them, *all the Counsel of GOD*.

At our Return in the Evening not being permitted to meet any longer at *Weavers-Hall*, we met in a large Room on *Temple-Backs* where (having gone thro' the Sermon on the Mount and the Epistles of St. *John*) I began that of St. *James*, that those who had already learn'd the True Nature of Inward Holiness, might be more fully instructed in Outward Holiness, without which also we cannot see the LORD.

*Wednes. 10.* Finding many to be in Heaviness, whom I had left full of Peace and Joy, I exhorted them at *Baptist-Mills*, to look unto JESUS, the Author and Finisher of our Faith. We poured out our Complaint before Him in the Evening, and found that He was again with us of a Truth. One came to us soon after I was gone home, who was still in grievous Darknes. But we commended her Cause to GOD, and he immediately restored the Light of his Countenance.

*Thursd. 11.* We were comforted by the coming in of One, who *was* a notorious Drunkard and Common Swearer. But he is washed, and Old Things are passed away. *Such Power belongeth unto GOD*. In the Evening our Lord rose on many who were wounded, *with healing in his Wings*: and others who 'till then were careless and at ease, felt the two-edg'd Sword that cometh out of his Mouth.

One of these shew'd the Agony of her Soul by crying aloud to GOD for Help, to the great Offence of many, who

who eagerly rebuked her that she should hold her Peace. She continued in great Torment all Night, finding no Rest either of Soul or Body. But while a few were Praying for her in the Morning, GOD delivered her out of her Distress.

*Frid. 12.* We had fresh Occasion to observe the Darkeness which was fallen on many who lately rejoiced in GOD. But He did not long hide his Face from them. On *Wednesday* the Spirit of many revived: On *Thursday* Evening many more found Him in whom they had believed, to be *a present Help in Time of Trouble*. And never do I remember the Power of GOD to have been more eminently present than this Morning: When a Cloud of Witnesses declared his *breaking the Gates of Brass, and smiting the Bars of Iron in sunder*.

Yet I cou'd not but be under some Concern, with regard to one or two Persons, who were tormented in an unaccountable Manner, and seem'd to be indeed *Lunatick* as well as *fore vexed*. But while I was musing, What wou'd be the Issue of these Things, the Answer I receiv'd from the Word of GOD was, *Glory to GOD in the Highest, and on Earth Peace, Good Will towards Men*.

Soon after I was sent for to one of those, who was so strangely torn by the Devil, that I almost wonder'd her Relations did not say, "Much Religion hath made thee mad." We pray'd GOD to bruise Satan under her Feet. Immediately we had the Petition we ask'd of Him. She cried out vehemently, "He is gone, he is gone!" And was filled with the Spirit of Love and of a Sound Mind. I have seen her many Times since, strong in the Lord. When I ask'd abruptly, "What do you desire now?" She answer'd, "Heaven." I ask'd, "What is in your Heart?" She replied, "GOD." I ask'd, "But how is your Heart when any Thing provokes you?" She said, "By the Grace of GOD, I am not provok'd at any Thing. All the Things of this World pass by me as Shadows." *Ye have seen the End of the Lord*. Is He not very pityful and of tender Mercy?

We had a refreshing Meeting at One with many of our Society; who fail not to observe as Health permits, the Weekly Fast of our Church, and will do so by GOD's Help, as long as they call themselves Members of it.

And

And wou'd to God, all who contend for the Rites and Ceremonies of the Church (perhaps with more Zeal than Meekness of Wisdom) wou'd first shew their own Regard for her Discipline, in this more Important Branch of it!

At Four I preach'd near the *Fish-Ponds* (at the Desire of one who had long labour'd under the Apprehension of it) on the Blasphemy against the Holy Ghost, that is according to the plain Scriptural Account, *The openly and maliciously asserting, that the Miracles of CHRIST were wrought by the Power of the Devil.*

Sat. 13. I was with one, who being in deep Anguish of Spirit, had been the Day before to ask a Clergyman's Advice. He told her, "Her Head was out of Order, and she must go and take Physick." In the Evening we call'd upon God for Medicine, to heal those that were *broken in Heart*. And five who had long been in the Shadow of Death, *knew they were passed from Death unto Life.*

The sharp Frost in the Morning, *Sunday 14*, did not prevent about 1500, from being at *Hannam*, to whom I call'd, in the Words of our Gracious Master, *Come unto me, all ye that are weary and heavy-laden, and I will give you Rest.* In the Evening we claim'd and receiv'd the Promise, for several who were *weary and heavy-laden.*

*Mond. 15.* Upon a pressing Invitation, some Time since receiv'd, I set out for *Wales*. About Four in the Afternoon, I preach'd on a little Green, at the Foot of the *Devauden* (a high Hill, two or three Miles beyond *Chepstow*) to three or four Hundred plain People, on *CHRIST our Wisdom, Righteousness, Sanctification and Redemption.* After Sermon, one who I trust is an old Disciple of *CHRIST*, willingly receiv'd us into his House: Whither many following, I shew'd them their Need of a Saviour, from these Words, *Blessed are the poor in Spirit.* In the Morning I described more fully the Way to Salvation, *Believe in the LORD JESUS, and thou shalt be saved:* And then taking Leave of my friendly Host, before Two came to *Abergavenny.*

I felt in myself a strong Aversion to preaching here. However I went to Mr. *W----* (the Person in whose Ground Mr. *Whitfield* preach'd) to desire the Use of it. He said, "With all his Heart——if the Minister was  
not

not willing to let me have the Use of the Church :” After whose Refusal (for I wrote a Line to him immediately) he invited me to his House. About a Thousand People stood patiently (tho’ the Frost was sharp, it being after Sun-set) while from *Acts* xxviii. 22. I simply described the plain, old Religion of the Church of *England*, which is now almost *every where* spoken against, under the New Name of *Methodism*. An Hour after I explain’d it a little more fully, in a Neighbouring House, shewing how *GOD hath exalted JESUS to be a Prince and a Saviour, to give Repentance and Remission of Sins.*

*Wednes. 15.* The Frost was sharper than before. However five or six Hundred People stay’d, while I explain’d the Nature of that Salvation which is thro’ Faith, yea Faith Alone: And the Nature of that Living Faith, thro’ which cometh this Salvation. About Noon I came to *Uff*, where I preach’d to a small Company of Poor People, on those Words, *The Son of Man is come, to save that which is lost.* One grey-headed Man wept and trembled exceedingly: And another who was there (I have since heard) as well as two or three who were at the *Devauden*, are gone quite distracted: That is, they mourn and refuse to be comforted, till they have *Redemption thro’ his Blood.*

When I came to *Ponty-Pool* in the Afternoon, being unable to procure any more convenient Place, I stood in the Street, and cried aloud to five or six Hundred attentive Hearers, *To believe in the Lord JESUS, that they might be saved.* In the Evening I shew’d his Willingness to save, all who desire to come unto *GOD* thro’ Him. Many were melted into Tears. It may be, that some will *bring forth Fruit with Patience.*

*Thursd. 18.* I endeavour’d to cut them off from all false Supports and vain Dependencies, by explaining and applying that Fundamental Truth, *To him that worketh not, but believeth on Him that justifieth the Ungodly, his Faith is counted to him for Righteousness.*

When we were at the *Devauden* on *Monday*, a poor Woman who lived six Miles off, came thither in great Heaviness. She was deeply convinc’d of Sin, and weary of it; but found no Way to escape from it. She walk’d from thence to *Abergavenny* on *Tuesday*, and on *Wednes.*  
from

from *Abergavenny* to *Usk*. Thence in the Afternoon she came to *Ponty-Pool*; where between Twelve and One in the Morning, after a sharp Contest in her Soul, our LORD got unto Himself the Victory: And the Love of GOD was shed abroad in her Heart, testifying that her Sins were forgiven her. She went on her Way rejoicing to *Cardiff*; whither I came in the Afternoon. And about Five (the Minister not being willing I should preach in the Church on a Week-Day) I preached in the *Shire-Hall* (a large convenient Place) on *Believe and Thou shalt be saved*. Several were there who laboured much to make a Disturbance. But our LORD suffered them not. At Seven I explain'd to a much more numerous Audience, the Blessedness of *Mourning* and *Poverty of Spirit*. Deep Attention sat on the Faces of the Hearers: Many of whom, I trust, *have believed our Report*.

*Frid. 19.* I preach'd in the Morning at *Newport*, on *What must I do to be saved?* to the most insensible, ill-behav'd People I have ever seen in *Wales*. One antient Man, during a great Part of the Sermon, cursed and swore almost incessantly: And towards the Conclusion took up a great Stone, which he many Times attempted to throw. But that he cou'd not do.——Such the Champions! Such the Arms against Field-preaching!

At Four I preach'd at the *Shire-Hall* of *Cardiff* again, where many Gentry, I found, were present. Such Freedom of Speech I have seldom had, as was given me in explaining those Words, *The Kingdom of GOD is not Meat and Drink, but Righteousness and Peace and Joy in the Holy Ghost*. At Six almost the whole Town (I was informed) came together, to whom I explained the Six last Beatitudes, but my Heart was so enlarged, I knew not how to give over, so that we continued there Three Hours. O may the Seed they have received, have its Fruit unto Holiness, and in the End, Everlasting Life!

*Sat. 20.* I returned to *Bristol*. I have seen no Part of *England* so pleasant for sixty or seventy Miles together, as those Parts of *Wales* I have been in. And most of the Inhabitants are indeed *Ripe for the Gospel*. I mean (if the Expression appear Strange) they are *Earnestly desirous* of being instructed in it: And as *utterly Ignorant* of it they are, as any *Creek* or *Cberikee Indian*. I do not mean

They are Ignorant of the Name of CHRIST. Many of them can say both the LORD'S Prayer and the Belief. Nay and some, All the Catechism: But take them out of the Road of what they have learn'd by Rote, and they know no more (nine in ten of those with whom I convers'd) either of Gospel Salvation or of that Faith, whereby alone we can be saved, than *Chicali* or *Temo Chachi*. Now, what Spirit is he of, who had rather these poor Creatures should perish for lack of Knowledge, than that they should be saved, even by the Exhortations of *Howell Harris* or an *Itinerant Preacher*?

Finding a Slackness creeping in among them who had begun to run well, on *Sund. 21.* both in the Morning and Afternoon, I enforced those Words, *As ye have received the LORD JESUS CHRIST, so walk ye in Him.* In the Evening I endeavoured to quicken them farther, by describing *Pure and undefiled Religion*: And the next Day, to encourage them in pursuing it, by enforcing those Words of our Blessed Master, *In the World ye shall have Tribulation: But be of good Cheer: I have overcome the World.*

*Tues. 23.* In riding to *Bradford*, I read over Mr. ——— Book on the New-Birth: Philosophical, Speculative, Precarious; *Behmenist*, void and vain!

O what a Fall is there!

At Eleven I preached at *Bearfield* to about Three Thousand, on the Spirit of Nature, of Bondage, and of Adoption.

Returning in the Evening, I was exceedingly prest, to go back to a young Woman in *Kingfwood*. The Fact I nakedly relate, and leave every Man to his own Judgment of it.) I went. She was nineteen or twenty Years old, but (it seems) cou'd not write or read. I found her on the Bed, two or three Persons holding her. It was a terrible Sight. Anguish, Horror and Despair, above all Description, appeared in her pale Face. The Thousand Distortions of her whole Body shew'd, how the Dogs of Hell were gnawing her Heart. The Shrieks intermix'd were scarce to be endur'd. But her stony Eyes cou'd not weep. She screamed out, as soon as Words cou'd find their Way, "I am damn'd, damn'd; lost for ever. Six Days ago you might have helped me. But it is past. I am the Devil's now. I have given my-

self to him. His I am. Him I must serve. With him I must go to Hell. I *will* be his. I *will* serve him. I *will* go with him to Hell. I cannot be saved. I *will* not be saved. I must, I *will*, I *will* be damn'd." She then began praying to the Devil. We began

“ Arm of the LORD, awake, awake!

She immediately sunk down as asleep: But as soon as we left off, broke out again, with unexpressible Vehemence,

“ Stony Hearts, break! I am a Warning to *You*. Break, break, poor, stony Hearts! Will You not break? What can be done more for stony Hearts? I am damn'd, that you may be saved. Now break, now break, poor, stony Hearts! You need not be damn'd, tho' I must.”

She then fix'd her Eyes on the Corner of the Cieling and said, “ There he is, Ay, there he is, Come, good Devil, come. Take me away. You said, you wou'd dash my Brains out. Come, do it quickly. I am yours. I *will* be yours. Come just now. Take me away.”

We interrupted her by calling again upon GOD; on which she sunk down as before: And another young Woman began to roar out as loud as she had done. My Brother now came in, it being about Nine o'Clock. We continued in Prayer till past Eleven: When GOD in a Moment spoke Peace into the Soul, first of the first-tormented, and then of the Other. And they both join'd in singing Praise to Him, who had stilled the Enemy and the Avenger.

*Wed. 24.* I preach'd at *Baptist-Mills* on those Words of St. Paul, speaking in the Person of one *under the Law* (that is, still *Carnal*, and *sold under Sin*, tho' groaning for Deliverance) *I know that in me dwelleth no good Thing.* A poor Woman told me afterwards, *I does hope as my Husband wont hinder me any more. For I minded he did shiver every Bone of him, and the Tears ran down his Cheeks like the Rain.* I warn'd our little Society in the Evening, To beware of Levity, Slackness in Good Works, and Despising Little Things; which had caused many to fall again into Bondage.

*Thurs. 25.* I was sent for to one in *Bristol*, who was taken ill the Evening before. (This Fact too I will simply relate, so far as I was an Ear, or Eye-witness of it.) She lay on the Ground, furiously gnashing her Teeth,

and after a while roar'd aloud. It was not easy for three or four Persons to hold her, especially when the Name of JESUS was named. We pray'd; the Violence of her Symptoms ceased, tho' without a compleat Deliverance.

In the Evening, being sent for to her again, I was unwilling, indeed afraid to go; thinking it would not avail, unless some who were strong in Faith, were to wrestle with GOD for her. I open'd my Testament on those Words, *I was afraid, and went and hid Thy Talent in the Earth.* I stood reproved and went immediately. She began screaming before I came into the Room; then broke out into a horrid Laughter, mixt with Blasphemy, grievous to hear. One who from many Circumstances apprehended a Preternatural Agent to be concern'd in this, asking, "How didst Thou dare to enter into a Christian?" Was answer'd, "She is not a Christian. She is Mine." Q. "Dost Thou not tremble at the Name of JESUS?" No Words follow'd, but she shrunk back and trembled exceedingly. Q. "Art Thou not increasing Thy own Damnation?" It was faintly answer'd, "Ay, ay:" Which was follow'd by fresh Cursing and Blaspheming.

My Brother coming in, she cried out, "Preacher! Field-preacher! I don't love Field-preaching." This was repeated two Hours together, with spitting and all the Expressions of strong Aversion.

We left her at Twelve, but call'd again about Noon, on *Friday 27.* And now it was that GOD shew'd, he heareth the Prayer. All her Pangs ceased in a Moment. She was fill'd with Peace, and knew that the Son of Wickedness was departed from her.

*Sat. 28.* I was sent for to *Kingwood* again, to one of those who had been so ill before. A violent Rain began just as I set out, so that I was thro'ly wet in a few Minutes. Just at that Time, the Woman (then three Miles off) cried out, "Yonder comes *Wesley*, galloping as fast as he can." When I was come, I was quite cold and dead, and fitter for Sleep than Prayer. She burst out into a horrid Laughter and said, "No Power, no Power; no Faith, no Faith. She is mine. Her Soul is mine. I have her and will not let her go."



We begg'd of GOD to increase our Faith. Mean while her Pangs increased more and more: So that one wou'd have imagin'd, by the Violence of the Throes, her Body must have been shatter'd to Pieces. One who was clearly convinc'd this was no Natural Disorder, said, "I think, Satan is let loose. I fear, he will not stop here." And added, "I command thee, in the Name of the LORD JESUS, to tell if thou hast Commission to torment any other Soul?" It was immediately answer'd, "I have. L—y C—r, and S—b J—s." (Two who liv'd at some Distance, and were then in perfect Health.)

We took ourselves to Prayer again, and ceased not, 'till she began, about Six o'Clock, with a clear Voice, and compos'd, chearful Look,

"Praise GOD from whom all Blessings flow!"

Sun. 28. I preach'd once more at *Bradford* at One in the Afternoon. The violent Rains did not hinder more, I believe, than 10,000, from earnestly attending to what I spoke on those solemn Words, *I take You to record this Day, that I am pure from the Blood of all Men. For I have not shun'd to declare unto You all the Counsel of GOD.*

Returning in the Evening, I call'd at Mrs. J—'s in *Kingswood*. S—y J—s and L—y C—r were there. It was scarce a Quarter of an Hour, before L—y C—r fell into a strange Agony, and presently after, S—y J—s. The violent Convulsions all over their Bodies, were such as Words cannot describe. Their Cries and Groans were too horrid to be borne: 'Till one of them in a Tone not to be express'd, said, "Where is your Faith now? Come, go to Prayers. I will pray with You. *Our Father which art in Heaven.*" We took the Advice, from whomsoever it came, and pour'd out our Souls before GOD, 'till L—y C—r's Agonies so increased, that it seem'd she was in the Pangs of Death. But in a Moment GOD spoke; she knew his Voice, and both her Body and Soul were healed.

We continued in Prayer 'till near One, when S—y J—'s Voice was also changed, and she began strongly to call upon GOD. This she did for the greatest Part of the Night. In the Morning we renew'd our Prayers, while she was crying continually, "I burn, I burn; O what shall I do? I have a Fire within me. I cannot bear it. LORD JESUS! Help!" Amen, LORD JESUS! When Thy Time is come.

*Wednes. 31.* I strongly inforced on those who imagine they *believe*, and do not, *As the Body without the Spirit is dead, so Faith without Works is dead also.* The Power of God was in an unusual Manner present at the Meeting of the Bands in the Evening. Six or Seven were deeply convinced of their Unfaithfulness to God, and Two filled again with his Love. But poor *M—W—* remain'd as one without Hope. Her Soul refused Comfort. She could neither Pray herself, nor bear to hear Us. At last she cried out, Give me the Book and I will Sing. She began giving out Line by Line (but with such an Accent as Art could never reach.)

“ Why do these Cares my Soul divide,  
 If Thou indeed hast set me free?  
 Why am I Thus, if God hath died,  
 If God hath died, to purchase Me?  
 Around me Clouds of Darkness roll;  
 In deepest Night I still walk on:  
 Heavily moves my *damned* Soul——

Here we were obliged to interrupt her: We again betook ourselves to Prayer, and her Heart was eased, tho' not set at Liberty.

*Thurs. Nov. 1.* I set out and the next Evening came to *Reading*, where a little Company of us met in the Evening, at which the Zealous Mob was so enraged, they were ready to tear the House down. Therefore I hope God has a Work to do in this Place. In thy Time let it be fulfilled!

About this Time I receiv'd a Letter from the Author of those Reflections which I mention'd *July 31.* An Extract of which I have subjoin'd.

*Reverend SIR,*

**A**S I wrote the *Rules and Considerations*, [in No. 25, of *Country Common-Sense*] with an Eye to Mr. *Whitefield*, Yourself and your Opposers, from a sincere Desire to do some Service to Christianity according to the *Imperfect* Notions I had at that Time of the real Merits of the Cause: I at the same Time resolv'd, to take any Opportunity that should offer for my *better* Information.

On

On this Principle it was, that I made one of your Audience, *Oct. 23*, at *Bradford*. And because I thought I could form the best Judgment of You and Your Doctrines from your Sermon, I resolv'd to hear that first: Which was the Reason, that altho' by Accident, I was at the same House, and walk'd two Miles with you, to the Place you preach'd at, I spok'd little or nothing to you. I must confess, Sir, that the Discourse you made that Day, wherein you prest your Hearers in the closest Manner, and with the Authority of a true Minister of the Gospel, not to stop at *Faith ONLY*, but to add to it *All Virtues*, and to shew forth their *Faith*, by every Kind of *Good Works*, convinc'd me of the Great Wrong done you by a publick Report, common in People's Mouths, That you preach *Faith* without *Works*. For, That is the only Ground of *Prejudice* which any true Christian can have: And is the Sense in which your Adversaries would take your Words, when they censure them. For That we are *justified* by *Faith ONLY*, is the Doctrine of *JESUS CHRIST*, the Doctrine of his Apostles and the Doctrine of the Church of *England*. I am ashamed that after having lived 29 Years, since my *Baptism* into this Faith.—I should speak of it in the Lame, Unfaithful, I may say, *False* Manner I have done in the Paper abovemention'd! What meer *Darkness* is Man, when Truth hideth her Face from him!

Man is by Nature a *Sinner*, the Child of the *Devil*, under *God's Wrath*, in a State of *Damnation*. The Son of *God* took Pity on this our Misery: He made Himself *Man*, He made Himself *Sin* for us; that is, He hath borne the *Punishment* of our Sin, the Chastisement of our Peace was upon Him, and by his Stripes we are heal'd. To receive this boundless Mercy, this inestimable Benefit, we must have Faith in our Benefactor, and thro' Him in *God*.—But then, true Faith is not a Lifeless Principle, as your Adversaries seem to understand it. They and you mean quite another Thing by *Faith*. They mean, A bare believing, that *JESUS* is the *CHRIST*. You mean a living, growing, purifying Principle, which is the Root both of Inward and Outward Holiness; both of *Purity* and *Good Works*: Without which no Man can have Faith, at least no other than a Dead Faith.

This

This, Sir, You explain'd in your Sermon at *Bradford Sunday, Oct. 28*, to near ten Thousand People, who all stood to hear you, with awful Silence and great Attention. I have since reflected how much Good the Clergy might do, if instead of *Shunning*, they would come to hear and converse with you; and in their Churches and Parishes, would farther inforce those *Catholic Doctrines* which you Preach: And which I am glad to see have such a surprizing *Good Effect*, on great Numbers of Souls

I think indeed, too many Clergymen are culpable, in that they don't inform themselves better, of Mr. *W—d*, yourself and your Doctrines, from your own Mouths: I am persuaded, if they did this with a Christian Spirit, the Differences between you would soon be at an End. Nay, I think, those whose *Flocks* resort so much to hear you, ought to do it, out of their *Pastoral Duty* to Them: That if you preach *Good Doctrine*, they may edify them, on the Impressions so visibly made by your Sermons, or if *Evil*, they may reclaim them from Error. ———

I shall conclude this Letter with putting you in Mind, in all your Sermons, Writings and Practice, *Nakedly* to follow the *Naked JESUS*: I mean, to preach the *Pure Doctrine* of the Gospel without Respect of Persons or Things. Many *Preachers*, many *Reformers*, many *Missionaries*, have fallen by not observing this; by not having continually in Mind, *Whoever shall break the least of these Commandments, and teach Men so, he shall be called the least in the Kingdom of Heaven.*

F I N I S.

A N

E X T R A C T

Of the REVEREND

Mr. JOHN WESLEY'S

J O U R N A L,

F R O M

NOVEMBER 1, 1739.

T O

SEPTEMBER 3, 1741.

---

*When I had waited (for they spake not, but stood still and answered no more) I said, I will answer also my Part, I also will shew my Opinion. Let me not, I pray you, accept any Man's Person, neither let me give flattering Titles unto Man. For I know not to give flattering Titles, in so doing my Maker would soon take me away.*

JOB xxxii. v. 16, 17, 21, 22.

---

L O N D O N:

Printed by W. STRAHAN; and sold by T. TRYE,  
at Gray's-Inn-Gate, Holbourn; and at the Foundery,  
near Upper Moorfields. 1744.

(Price One Shilling.)

П О С Т

В С Т

О С Т

О С Т

О С Т

О С Т

О С Т

О С Т

О С Т

О С Т

О С Т

О С Т

О С Т

О С Т

О С Т

---

T O T H E

**MORAVIAN CHURCH,**

More especially that Part of it now or lately residing in ENGLAND.

1. **I** Am constrained at length to speak my present Sentiments concerning you, according to the best Light I have. And this, not only upon my own Account, that if I judge amiss, I may receive better Information; but for the sake of all those who either love or seek the Lord Jesus in Sincerity. Many of these have been utterly at a loss how to judge: And the more so, because they could not but observe (as I have often done with Sorrow of Heart) that scarce any have wrote concerning you, (unless such as were extravagant in your Commendation) who were not evidently prejudiced against you. Hence they either spoke falsely, laying to your Charge, Things which you knew not: Or at least, unkindly, putting the worst Construction on Things of a doubtful Nature, and setting what perhaps was not strictly right, in the very worst Light it would bear. Whereas (in my Apprehension) none is capable of judging right, or assisting others to judge right concerning you, unless he can speak of you as he does of the Friend, who is as his own Soul.

2. Yet it is not wholly for their Sake, but for your own also that I now write. It may be the Father of Lights, the Giver of every good Gift, may even by a mean Instrument speak to your Hearts. My continual Desire and Prayer to GOD is, That you may clearly see what is that good and perfect Will of the

Lord; and fully discern, how to separate that which is precious among you from the vile.

3. I have delayed thus long, because I loved you, and was therefore unwilling to grieve you in any Thing: And likewise because I was afraid of creating another Obstacle to that Union, which, (if I know my own Heart in any Degree) I desire above all Things under Heaven. But I dare no longer delay, lest my Silence should be a Snare to any others of the Children of GOD; and lest you yourselves should be more confirmed in what I cannot reconcile to the Law and the Testimony. This would strengthen the Bar which I long to remove. And were that once taken out of the Way, I should rejoice to be a Door-keeper in the House of God, a Hewer of Wood or Drawer of Water among you. Surely I would follow you to the Ends of the Earth, or remain with you in the uttermost Parts of the Sea.

4. What unites my Heart to you is, The Excellency (in many Respects) of the Doctrine taught among you: Your laying the true Foundation, GOD was in CHRIST, reconciling the World to himself, your declaring the Free Grace of God, the Cause, and Faith, the Condition of Justification: Your bearing witness to those great Fruits of Faith, Righteousness, and Peace, and Joy in the Holy Ghost; and that sure Mark thereof, He that is born of God, doth not commit Sin.

5. I magnify the Grace of GOD which is in many among you, enabling you to love him who hath first loved us; teaching you, in whatsoever State you are, therewith to be content: Causing you to trample under Foot the Lust of the Flesh, the Lust of the Eye and the Pride of Life: And above all, giving you to love one another, in a manner the World knoweth not of.

6. I praise GOD, that he hath delivered and yet doth deliver you, from those outward Sins that overspread the Face of the Earth. No Cursing, no Light or false Swearing, no profaning the Name of GOD is  
heard



heard among you: No Robbery or Theft, no Gluttony or Drunkenness, no Whoredom or Adultery, no Quarrelling or Brawling (those Scandals of the Christian Name) are found within your Gates: No Diversions but such as become Saints, as may be used in the Name of the Lord Jesus. You regard not outward Adorning, but rather desire the Ornament of a serious, meek and quiet Spirit. You are not slothful in Business, but labour to eat your own Bread; and wisely manage the Mammon of Unrighteousness, that ye may have to give to others also, to feed the Hungry, and cover the Naked with a Garment.

7. I love and esteem you for your excellent Discipline, scarce inferior to that of the Apostolic Age: for your due Subordination of Officers, every one knowing and keeping his proper Rank; for your exact Division of the People under your Charge, so that each may be fed with Food convenient for them; for your Care that all who are employed in the Service of the Church should frequently and freely confer together; and, in Consequence thereof, your exact and seasonable Knowledge of the State of every Member, and your ready Distribution either of spiritual or temporal Relief, as every Man hath need.

8. Perhaps then some of you will say, "If you allow all this, what more can you desire?" The following Extract will answer you at large, wherein I have first given a naked Relation (among other Things) of many Facts and Conversations that past between us, in the same Order of Time as they occurred; and then summed up, what I cannot approve of yet, that it may be tried by the Word of GOD.

9. This I have endeavoured to do with a tender Hand; relating no more than I believed absolutely needful; carefully avoiding all tart and unkind Expressions, all that I could foresee would be disobliging to you, or any farther offensive than was implied, in the very Nature of the Thing: Labouring every where to speak

consistently with that deep Sense, which is settled in my Heart, That you are (tho' I cannot call you Rabbi, infallible) yet far, far better and wiser than me.

10. And if any of you will smite me friendly, and reprove me, if you will shew me wherein I have erred, either in the Matter or Manner of the following Relation, or any Part thereof; I will, by the Grace of GOD, confess it before Angels and Men, in whatsoever Way you shall require.

Mean while do not cease to pray for,

Your weak,

But still affectionate Brother.

JOHN WESLEY,

London, June

24, 1744.



A N

## E X T R A C T

Of the REVEREND

Mr. JOHN WESLEY's

## J O U R N A L.

*Thursday, November 1, 1739.*

**L**eft *Bristol*, and on Saturday came to *London*. The first Person I met with there, was one whom I had left strong in Faith, and zealous of good Works. But she now told me, "Mr. *Molther* had fully convinced her, *She never had any Faith at all*: And had advised her, *Till she received Faith, to be still, ceasing from outward Works*: Which she had accordingly done, and did not doubt, but in a short time she should find the Advantage of it."

In the Evening Mr. *Bray* also was highly commending, "The being still before the Lord. He likewise spoke largely of the great Danger that attended the Doing of outward Works, and of the Folly of People that keep running about to Church and Sacrament, as I (said he) did till very lately."

*Sund. 4.* Our Society met at seven in the Morning, and continued silent till eight. One then spoke

of *Looking unto Jesus*, and exhorted us all, “ To lie still in his Hand.”

In the Evening I met the Women of our Society at *Fetter-Lane*: Where some of our Brethren strongly intimated, That none of them had any true Faith; and then asserted in plain Terms, 1. That *till they had true Faith, they ought to be still*, that is, (as they explained themselves) *To abstain from the Means of Grace, as they are called; the Lord's Supper, in particular:* 2. “ That the Ordinances are not Means of Grace, there being no other Means than Christ.”

Wedn. 7. Being greatly desirous to understand the Ground of this Matter, I had a long Conference with Mr. *Spangenberg*. I agreed with all he said of the Power of Faith. I agreed, that *whosoever is by Faith born of GOD doth not commit Sin*. But I could not agree, either “ That none has any Faith, so long as he is liable to any Doubt or Fear: Or, That till we have it, we ought to abstain from the Lord's Supper, or the other Ordinances of GOD.”

At eight our Society met at *Fetter-Lane*. We sat an Hour without speaking. The rest of the Time was spent in Dispute; One having proposed a Question concerning the Lord's Supper; which many warmly affirmed, *None ought to receive, till he had the full Assurance of Faith*.

I observed every Day more and more, the Advantage Satan had gained over us. Many of those who once *knew in whom they had believed*, were thrown into idle Reasonings, and thereby filled with Doubts and Fears, from which they now found no Way to escape. Many were induced, To deny the Gift of God; and affirm, they never had any Faith at all; especially those who had fallen again into Sin, and of consequence, into Darknes. And almost all these had *left off the Means of Grace*, saying, “ They must now *cease from their own Works*: They must now *trust in Christ alone*: They were *poor Sinners*, and had *nothing to do but to lie at his Feet*.”

Till Saturday, the 10th, I think I did not meet with one Woman of the Society, who had not been  
upon

upon the Point of casting away her Confidence in GOD. I then indeed found One, who, when many (according to their Custom) laboured to persuade her she had no Faith, replied with a Spirit they were not able to resist, " I know, that the Life which I now live, I live by Faith in the Son of GOD, who loved me, and gave himself for me. And he has never left me one Moment, since the Hour he was made known to me, *in the Breaking of Bread.*"

What is to be inferred from this undeniable Matter of Fact, *One that had not Faith, received it in the Lord's Supper?* Why, 1. That there are *Means of Grace*, i. e. outward Ordinances, whereby the inward Grace of GOD, is ordinarily conveyed to Man; whereby the Faith that brings Salvation is conveyed to them who before had it not; 2. That *One of these Means is the Lord's Supper*; and 3. That *he who has not this Faith, ought to wait for it, in the Use both of this, and of the other Means which God hath ordained.*

*Frid. 9.* I shewed how we are to *examine* ourselves, *whether we be in the Faith*: And afterwards recommended to all, tho' especially to them that believed, true Stillness, that 'is, a *Patient waiting upon GOD, by Lowliness, Meekness, and Resignation, in all the Ways of his Holy Law, and the Works of his Commandment.*"

All this Week I endeavoured also by private Conversation, *to comfort the Feeble-minded, and to bring back the Lame which had been turned out of the Way, if haply it might be healed.*

*Mond. 12.* I left London, and in the Evening expounded at Wycombe, the Story of the Pharisee and the Publican. The next Morning, a young Gentleman overtook me on the Road, and after a while asked me, " If I had seen *Whitefield's Journals?*" I told him, " I had." " And what do you think of them," said he: " Don't you think they are damn'd Cant, Enthusiasm from End to End? I think so." I asked him, " Why do you think so?" He replied, " Why he talks so much about Joy and Stuff, and inward

inward Feelings. As I hope to be saved, I cannot tell what to make of it?" I asked, " Did you ever feel the Love of GOD in your Heart? If not, how should you tell what to make of it? Whatever is spoke of the Religion of the Heart, and of the inward Workings of the Spirit of God, *must* appear Enthusiasm to those who have not felt them: That is, If they take upon them to judge of the Things, which they own they know not."

At four in the Afternoon I came to *Oxford*, and to a small Company in the Evening, explained the Nature and Extent of that Salvation, wherewith *by Grace we are saved thro' Faith*. The next Evening I shewed, what it is to believe; as well as more largely, what are the Fruits of true Believing, from those Words of the Apostle, *This is the Victory that overcometh the World, even our Faith*.

*Thurs. 15.* My Brother and I set out for *Tiverton*. About eleven I preached at *Burford*. On Saturday Evening I explained at *Bristol*, the Nature and Extent of *Christian Perfection*: And at nine in the Morning preached at *Bath*, on, *I know that in me dwelleth no good Thing*.

In the Afternoon I exhorted 4 or 5000 People at *Bristol*, neither to *neglect* nor *rest* in the Means of Grace. In the Evening I endeavoured to *lift up the Hands that hung down*, by declaring, *he will not break the bruised Reed, nor quench the smoking Flax*.

*Mond. 19.* I earnestly exhorted those who had believed, " To beware of two opposite Extremes: The one, the thinking while they were in Light and Joy, *that the Work was ended*, when it was but just begun; the other, the thinking when they were in Heaviness, *that it was not begun*, because they found it was not ended."

At eight I exhorted the Society, *to wait upon GOD in all his Ordinances*, and in so doing *to be still*, and suffer GOD to carry on his whole Work in their Souls. In that Hour He was pleased to restore his Light to many that sat in Darknes: Two of whom  
till

till then thought, He had quite *cast out their Prayer,* and turned his Mercy from them.

Tuesd. 20. We set out, and on Wedn. 21, in the Afternoon came to *Tiverton*. My poor Sister was sorrowing almost as one without Hope. Yet we could not but rejoice, at hearing, from one who had attended my Brother in all his Weakness, that several Days before he went hence, GOD had given him a calm and full Assurance of his Interest in CHRIST. O may every one who opposes it, be thus convinced, that this Doctrine is of GOD!

Sat. 24. We accepted an Invitation to *Exeter*, from one who came thence to comfort my Sister in her Affliction. And on Sunday 25. (Mr. D. having desired the Pulpit, which was readily granted both for the Morning and Afternoon) I preached at St. *Mary's*, on *The Kingdom of GOD is not Meat and Drink, but Righteousness and Peace, and Joy in the Holy Ghost.* Dr. *W*—— told me after Sermon, “ Sir, you must not preach in the Afternoon.” “ Not, said he, that you preach any false Doctrine. I allow, all that you have said is true. And it is the Doctrine of the Church of *England*. But it is not guarded. It is dangerous. It may lead People into *Enthusiasm* or *Despair*.”

I did not readily see, where the Stress of this Objection (so frequently started) lay. But upon a little Reflection, I saw it plain. The real State of the Case is this. *Religion* is commonly thought to consist of three Things, Harmlessness, Using the Means of Grace, and Doing Good (as it is called) that is, Helping our Neighbours, chiefly by giving Alms. Accordingly, by a *Religious Man* is commonly meant, one that is honest, just and fair in his Dealings; that is constantly at Church and Sacrament; and that gives much Alms, or (as it is usually term'd) does much Good.

Now in explaining those Words of the Apostle, *The Kingdom of GOD* (or *True Religion*, the Consequence of GOD's dwelling and reigning in the Soul) is not Meat and Drink; I was necessarily led to shew,  
That

That *Religion* does not *properly consist*, in any or all of these three Things: But that a Man might both be Harmless, use the Means of Grace, and do much Good, and yet have no true Religion at all. And sure it is, had GOD then impress'd this great Truth on any who before was ignorant of it, that Impression would have occasioned such Heaviness in his Soul, as the World always terms *Despair*.

Again, in explaining those Words, *The Kingdom of GOD* (or true Religion) is *Righteousness and Peace, and Joy in the Holy Ghost*: I insisted, that every Follower of CHRIST, ought to expect and pray for, *That Peace of GOD which passeth all Understanding, That Rejoicing in Hope of the Glory of GOD*, which is even now *unspeakable and full of Glory*: And above all (as being the very Life and Soul of Religion, without which it is all dead Show) *The Love of GOD, shed abroad in his Heart, by the Holy Ghost given unto him*. But all this is "Enthusiasm from End to End," to those who have the Form of Godliness, but not the Power.

I know indeed there is a Way of *explaining* these Texts, so that they shall mean just nothing: so that they shall express far less of inward Religion, than the Writings of *Plato* or *Hierocles*. And whoever *guards* them thus (but GOD forbid I should do it) will undoubtedly avoid all *Danger*, of either driving People into *this Despair*, or leading them into *this Enthusiasm*.

*Tuesd. 27.* I writ Mr. D. (according to his Request) a short Account of what had been done in *Kingswood*, and of our present Undertaking there. The Account was as follows.

"Few Persons have lived long in the West of *England*, who have not heard of the *Colliers of Kingswood*, a People famous from the Beginning hitherto, for neither fearing GOD nor regarding Man: So ignorant of the Things of GOD, that they seem'd but one Remove from the Beasts that perish; and therefore utterly without Desire of Instruction, as well as without the Means of it."

"Many



“ Many last Winter used tauntingly to say of Mr. *Whitefield*, “ If he *will* convert Heathens, why does not he go to the Colliers of *Kingswood* ?” In Spring he did so. And as there were Thousands who resorted to no Place of Publick Worship, he went after them into their own *Wilderness* to seek and save that which was lost. When he was called away, others went into the *Highways* and *Hedges*, to compel them to come in. And, by the Grace of God, their Labour was not in vain. The Scene is already changed. *Kingswood* does not now, as a Year ago, resound with Cursing and Blasphemy. It is no more filled with Drunkenness and Uncleanness, and the idle Diversions that naturally lead thereto. It is no longer full of Wars and Fightings, of Clamour and Bitterness, of Wrath and Envyings. Peace and Love are there. Great Numbers of the People are mild, gentle, and easy to be intreated. They do not cry, neither strive, and hardly is their Voice heard in the Streets : Or indeed in their own Wood ; unless when they are at their usual Evening-Diversion, singing Praise unto God their Saviour.”

“ That their Children too might know the Things which make for their Peace, it was some time since proposed to build a House in *Kingswood* : And after many foreseen and unforeseen Difficulties, in *June* last the Foundation was laid. The Ground made Choice of was, in the Middle of the Wood, between the *London* and *Bath* Roads, not far from that called *Two-Mile Hill*, about three measured Miles from *Bristol*.”

“ Here a large Room was begun for the School, having four small Rooms at either End, for the School-masters, (and perhaps, if it should please God, some poor Children) to lodge in. Two Persons are ready to teach, so soon as the House is fit to receive them, the Shell of which is nearly finished : So that it is hoped the whole will be completed in Spring, or early in the Summer.”

“ It is true, altho' the Masters require no Pay, yet this Undertaking is attended with great Expence.

But let him that *feedeth the young Ravens* see to that. He hath the Hearts of all Men in his Hand. If he put it into your Heart, or into that of any of your Friends, to assist in bringing this his Work to Perfection, in this World look for no Recompence: But it shall be remembered in that Day, when our Lord shall say, *Inasmuch as ye did it unto the least of these my Brethren, ye did it unto me.*"

*Wedn. Nov. 28.* We left *Tiverton*, and the next Day reached *Bristol*. On *Friday* many of us joined in Prayer, for one that was grievously tormented. She raged more and more for about two Hours, and then our LORD gave her Rest.

Five were in the same Agony in the Evening. I ordered them to be removed to the Door, that their Cries might neither drown my Voice, nor interrupt the Attention of the Congregation. But after Sermon, they were brought into the Room again, where a few of us continued in Prayer to GOD (being determined not to go till we had an Answer of Peace) till nine the next Morning. Before that Time, three of them sang Praise to GOD. And the others were eased, tho' not set at Liberty.

*Tuesd. Dec. 4.* I was violently attacked by some, who were exceeding angry at those *who cried out so*, being sure (they said) "It was all a Cheat, and that any one might help crying out, if he wou'd." *J. Bl.* was one of those who were *sure of this*. About eight, the next Morning, while he was alone in his Chamber, at Private Prayer, so horrible a Dread overwhelmed him, that he began crying out with all his Might. All the Family was alarmed. Several of them came running up into his Chamber; but he cried out so much the more, till his Breath was utterly spent. GOD then rebuked the Adversary; and he is now less wise in his own Conceit.

*Thursd. 6.* I left *Bristol* and (after preaching at *Malmesbury* and *Burford* in the Way) on *Sat. 8*, came into my old Room at *Oxford*, from which I went to *Georgia*. Here musing on the Things that were past, and reflecting how many that came after me  
were

were preferred before me, I opened my Testament on those Words (O may I never let them slip) *What shall we say then? That the Gentiles which followed not after Righteousness, have attained to Righteousness. But Israel which followed after the Law of Righteousness, have not attained to the Law of Righteousness.*

*Wherefore? Ecceause they sought it not by Faith, but, as it were, by the Works of the Law.*

Sund. 9. I expounded in the Evening to a small, but deeply-serious Company, on, *There is one Mediator between GOD and Man, even the Man, CHRIST JESUS*; and exhorted them earnestly to go streight to him, with all their Miseries, Follies and Sins.

Tuesd. 11. I visited Mrs. P——t, one who having long sought Death in the Error of her Life, was brought back to the great Shepherd of her Soul, the first time my Brother preached Faith in *Oxford*. In the midst of Sickness and Pain, and the deepest Want, she was calmly rejoicing in God. By *this* Faith may I be *thus* saved! so as in the midst of Heaviness, thro' manifold Temptations, without Rayment or Food, or Health or Friends, to *rejoice with Joy unspeakable.*

Thursd. 13. I had some Hours Conversation with a serious Man, who offered many Considerations to shew, "That there are no unholy Men on Earth; and that there are no holy Men; but that, in reality, all Men are alike, there being no inward Difference between them."

I was at first in doubt, what could lead a Man of Learning and Sense, into so wonderful an Opinion. But that Doubt was soon cleared. He had narrowly observed, those whom the World calls good Men, and could not but discern, that the Difference between them and others was merely external; their Tempers, their Desires, their Springs of Action were the same. He clearly saw, altho' *one* Man was a Thief, a Common Swearer, a Drunkard, and *another* not; altho' *this* Woman was a Liar, a Prostitute, a Sabbath-breaker, and *the other* clear of these Things: Yet they were both Lovers of Pleasure, Lovers of

Praise, Lovers of the present World. He saw Self-will was the sole Spring of Action in both, tho' exerting itself in different Ways: And that the Love of GOD no more filled and ruled the Heart of *the one* than of *the other*. Hence therefore he inferred well, "If these Persons are holy, there are none unholy upon Earth: Seeing Thieves and Prostitutes have as good a Heart, as these *Saints of the World*." And whereas some of these said, "Nay, but we have Faith; we believe in and rely on CHRIST:" It was easily replied, yea, and *such* a Faith in CHRIST, *such* a Reliance on him, to save them in their Sins, have nine in ten of all the Robbers and Murderers, of whom ye yourselves say, "Away with them from the Earth."

In the Afternoon I was informed, how many wise and learned Men (who cannot, in Terms, deny it, because our Articles and Homilies are not yet repealed) explain Justification by Faith. They say, 1. *Justification* is twofold; *the first*, in this Life, *the second*, at the Last Day. 2. Both these are by *Faith alone*, that is, by *objective Faith*, or by the Merits of CHRIST, which are the Object of our Faith. And this, they say, is all that St. Paul and the Church mean, by *We are justified by Faith only*. But they add, 3. We are not justified by *subjective Faith alone*, that is, by the Faith which is *in us*. But Good Works also must be added to this Faith, as a *joint Condition* both of the *first* and *second Justification*.

The Sense of which hard Words is plainly this, "GOD accepts us both here and hereafter, only for the Sake of what CHRIST has done and suffered for us. This alone is the *Cause* of our Justification. But the *Condition* thereof is, not *Faith alone*, but *Faith and Works* together.

In flat Opposition to this, I cannot but maintain (at least, till I have a clearer Light) 1. That the *Justification* which is spoken of by St. Paul to the *Romans*, and in our *Articles* is *not twofold*. It is one, and no more. It is the present Remission of our Sins, or our first Acceptance with GOD. 2. It is true, that  
the

he Merits of CHRIST are the *sole Cause* of this our Justification. But it is not true, that this is all which St. *Paul* and our Church mean, by our being justified by *Faith only*: Neither is it true, That either St. *Paul* or the Church, mean by *Faith*, the Merits of CHRIST. But 3. By our being justified by Faith only, both St. *Paul* and the Church mean, that the *Condition* of our Justification, is *Faith alone*, and not *Good Works*: Inasmuch as “all Works done before Justification, have in them the Nature of Sin,” Lastly, That Faith which is the sole Condition of Justification, is the Faith which is *in us*, by the Grace of GOD. It is “a sure Trust which a Man hath, that CHRIST hath loved *him* and died for *him*.”

During my short Stay here, I received several unpleasing Accounts of the State of Things in *London*; a Part of which I have subjoined.

“Many of our Sisters are shaken: *J — y C — s* says, That she never had Faith. *Betty* and *Esther H —*, are grievously torn by Reasonings; the former, I am told, is going to *Germany*.—On *Wednesday* Night there are but few come to *Fetter-Lane*, till near nine o’ Clock. And then, after the Names are called over, they presently depart. It appears plain, our Brethren here have neither Wisdom enough to guide, nor Prudence enough to let it alone.”

“Mr. *B — n* expounds much, and speaks so slightingly of the Means of Grace, that many are much grieved to hear him; but others are greatly delighted with him. Ten or fourteen of them meet at our Bro. *Clark’s* with Mr. *Molther*, and seem to consult about Things, as if they were the whole Body. These make a mere Jest of going to Church, or to the Sacrament. They have much confounded some of our Sisters; and many of our Brothers are much grieved.”——

In another Letter, which I received a few Days after this, were these Words:

Dec. 14. 1739.

“This Day I was told, by one that does not belong to the Bands, that the Society would be divided.—

I believe Bro. *Hutton, Clark, Edmonds* and *Bray* are determined to go on, according to Mr. *Molther's* Directions, and to *raise a Church*, as they term it, and I suppose above half our Brethren are on their Side. But they are so very confused, they don't know how to go on; yet are unwilling to be taught, except by the *Moravians*."

" We long to see you; nay even those would be glad to see you, who will not be directed by you. I believe indeed, Things would be much better, if you would come to Town."

*Wedn. 19.* I accordingly came to *London*, tho' with a heavy Heart. Here I found every Day the dreadful Effects of our Brethren's Reasoning and Disputing with each other. Scarce one in ten retained his first Love: And most of the rest were in the utmost Confusion, biting and devouring one another. I pray GOD, ye be not consumed one of another!

*Mond. 24.* After spending Part of the Night at *Fetter-lane*, I went to a smaller Company, where also we exhorted one another with Hymns and Spiritual Songs, and poured out our Hearts to GOD in Prayer. Toward Morning, one of them was overwhelmed with Joy and Love, and could not help shewing it by strong Cries and Tears. At this another was much displeas'd, saying, " It was only Nature, Imagination, and animal Spirits." O Thou jealous GOD, lay not this Sin to her Charge! And let us not be wise above what is written!

*Sund. 30.* One came to me, by whom I used to profit much. But her Conversation was now too high for me. It was far above, out of my Sight. My Soul is sick of this *sublime* Divinity! Let *me* think and speak as a little Child! Let *my* Religion be plain, artless, simple! Meekness, Temperance, Patience, Faith and Love, be these *my* highest Gifts: And let the highest Words wherein I teach them, be those I learn from the Book of God!

*Mond. 31.* I had a long and particular Conversation with Mr. *Molther* himself. I weighed all his Words with the utmost Care, desired him to explain

what I did not understand; asked him again and again, Do I not mistake what you say? Is this your Meaning, or is not? So that I think, if GOD has given me any Measure of Understanding, I could not mistake him much.

As soon as I came Home, I besought GOD to assist me, and not suffer *the Blind to go out of the Way*. I then wrote down what I conceived to be the Difference between us, in the following Words:

As to *Faith*, you believe,

1. There are *no Degrees in Faith*, and that no Man has *any Degree* of it, before all Things in him are become new, before he has the full Assurance of Faith, the abiding Witness of the Spirit, or the clear Perception, that Christ dwelleth in him.

2. Accordingly you believe, there is *no justifying Faith*, or state of Justification, short of this.

3. Therefore you believe, our Brother *Hutton, Edmonds*, and others, had *no justifying Faith*, before they saw you.

4. And, in general, That that Gift of GOD, which many received since *Peter Böhler* came into *England*, viz. "A sure Confidence of the Love of GOD to them," was *not justifying Faith*.

5. And, that the *Joy and Love* attending it, were from *animal Spirits*, from *Nature* or *Imagination*; not *Joy in the Holy Ghost*, and the real *Love of GOD*, shed abroad in their Hearts.

Whereas I believe,

1. There are *Degrees in Faith*, and that a Man may have *some Degree* of it, before all Things in him are become new, before he has the full Assurance of Faith, the abiding Witness of the Spirit, or the clear Perception that Christ dwelleth in him.

2. Accordingly, I believe, there is *a Degree of justifying Faith*, (and consequently a State of Justification) short of, and commonly antecedent to, this.

3. And I believe our Brother *Hutton*, with many others, had *justifying Faith*, long before they saw you.

4. And,

4. And, in general, That that Gift of God, which many received since *Peter Böhler* came into *England*, viz. "A sure Confidence of the Love of God to them," was *justifying Faith*.

5. And that the *Joy and Love* attending it, were not from *animal Spirits*, from *Nature* or *Imagination*; but a Measure of *Joy in the Holy Ghost*, and of the *Love of God* shed abroad in their Hearts.

As to *the Way to Faith*, you believe,

That the Way to attain it is, To *went* for Christ, and be *still*, i. e.

Not to use (what we term) *The Means of Grace*:

Not to go to Church;

Not to communicate;

Not to fast;

Not to use *so much* private Prayer;

Not to read the Scripture;

(Because you believe, These are *not Means of Grace*, i. e. Do not ordinarily convey God's Grace to Unbelievers: And,

That it is impossible for a Man to *use* them, without *trusting* in them.)

Not to do temporal Good;

Nor to attempt doing spiritual Good;

Because you believe, no Fruit of the Spirit is given, by those who have it not themselves.

And, that those who have not Faith are utterly blind, and therefore unable to guide other Souls.

Whereas I believe,

The Way to attain Faith is, To *wait* for Christ and be *still*,

In using *all the Means of Grace*.

Therefore I believe it right, for him who knows he has not Faith, (i. e. that conquering Faith,)

To go to Church;

To Communicate;

To Fast;

To use as much private Prayer as he can, and

To read the Scripture:

(Because I believe, These are *Means of Grace*, i. e. do ordinarily convey God's Grace to Unbelievers: And

That



That it is possible, for a Man to *use* them, without *trusting* in them.)

To do all the temporal Good he can ;

And to endeavour after doing spiritual Good :

Because I know, many Fruits of the Spirit are given, by those who have them not themselves.

And that those who have not Faith, or but in the lowest Degree, may have more Light from God, more Wisdom for the guiding of other Souls, than many that are strong in Faith.

As to the *Manner of propagating* the Faith, you believe (as I have also heard others affirm)

That we may, on some Accounts *use Guile* :

By saying what we know will *deceive* the Hearers, or lead them to think the Thing which is not :

By describing Things a *little beyond the Truth*, in order to their *coming up to it* :

By speaking, *as if* we meant, what we do not.

But I believe,

That we may not *use Guile*, on any Account whatsoever :

That we may not on any Account say, what we know will, and design should, *deceive* the Hearers :

That we may not describe Things one Jot *beyond the Truth*, whether they *come up to it*, or no : And

That we may not speak, on any Pretence, *as if* we meant, what indeed we do not :

Lastly, As to the Fruits of your thus Propagating the Faith in *England*, You believe,

Much Good has been done by it :

Many, unsettled from a false Foundation ;

Many brought into *true Stillness*, in order to their coming to the true Foundation : And

Some, grounded thereon ; who were wrong before, but are right now.

On the contrary, I believe, That very little Good, but much Hurt has been done by it :

Many, who were beginning to build Holiness and good Works, on the true Foundation of Faith in Jesus, being now wholly unsettled and lost in vain Reasonings and doubtful Disputations :

Many

Many others being brought into a *f. lse*, unscriptural *Stillness*; so that they are not likely to come to any true Foundation:

And many being grounded on a Faith which is without Works; so that they who were right before, are wrong now.

*Tuesd. January 1.* I endeavoured to explain to our Brethren, the true, Christian, Scriptural *Stillness*, by largely unfolding those solemn Words, *Be still, and know that I am GOD.* *Wednesday 2.* I earnestly besought them all, To *stand in the Old Paths*; and no longer to subvert one another's Souls, by idle Controversies and Strife of Words. They all seemed convinced. We then cried to God, to heal all our Backslidings. And he sent forth such a Spirit of Peace and Love, as we had not known for many Months before.

*Thurs. 3.* I left *London*, and the next Evening came to *Oxford*: Where I spent the two following Days, in looking over the Letters which I had received for the sixteen or eighteen Years last past. How few Traces of inward Religion are here! I found but one among all my Correspondents, who declared, (what I well remember, at that Time I knew not how to understand) That "GOD had shed abroad his Love in his Heart, and given him the Peace that passeth all Understanding." But, who believed his Report? Should I conceal a sad Truth? Or declare it, for the Profit of others? He was expelled out of his Society, as a Madman, and being disowned by his Friends, and despised and forsaken of all Men, lived obscure and unknown for a few Months, and then went to him whom his Soul loved.

*Mond. 7.* I left *Oxford*. In the Evening I preach'd at *Burford*; the next Evening at *Malmsbury*: And on *Wedn. 9.* I once more described the exceeding great and precious Promises at *Bristol*.

*Sat. 12.* I explained the former Part of *Heb. vi.* and many were renewed again to *Repentance.* *Sund. 13.* while the Sacrament was administering at the House of a Person that was sick in *Kingwood*, a Woman, who had

had been before much tempted of the Devil, sunk down as one dead. One could not perceive by any Motion of her Breast, that she breathed, and her Pulse was very hardly discernible. A strange Sort of Diffimulation this! I would wish those who think it so, only to stop their own Breath and Pulse one Hour; and I will then subscribe to their Opinion.

*Mond.* 14. I began expounding the Scriptures in Order, at the *New Room* at six in the Morning; by which Means many more attend the College Prayers, (which immediately follow) than ever before. In the Afternoon I preached at *Downing*, four Miles from *Bristol*, on *GOD hath given unto us eternal Life, and this Life is in his Son*: *Tuesd.* 15. at *Sison*, five Miles from *Bristol*, on *the Blood which cleanseth us from all Sin*. After preaching, I visited a young Man, dangerously ill: Who a Day or two after cried out aloud, "Lord Jesus, Thou knowest that I love Thee! And I have thee, and will never let thee go:" And died immediately.

*Thurs.* 17. I preached at *Kendalshire*, six Miles from *Bristol*, on *Whosoever is born of GOD doth not commit Sin*. *Sund.* 20. My Heart was enlarged at *Kingswood*, in declaring, *Ye are saved thro' Faith*. And the Woman who had been so torn of the Devil last Week, was now made Partaker of this Salvation; being above Measure filled with the Love of God, and with all Peace and Joy in believing.

*Mond.* 21. I preached at *Hannam*, four Miles from *Bristol*. In the Evening I made a Collection, in our Congregation, for the Relief of the Poor, without *Lafore Gate*: Who having no Work (because of the severe Frost) and no Assistance from the Parish wherein they lived, were reduced to the last Extremity. I made another Collection on *Thursday*, and a third on *Sunday*; by which we were enabled to feed a hundred, sometimes a hundred and fifty a Day of those whom we found to need it most.

*Tues.* 22. I preached at *Bridge-gate*, six Miles from *Bristol*: *Thurs.* 24. at *Westerly*, eight Miles from thence. In the Evening, at the *New Room*, I expounded

pounded *Exod. xiv.* And we found that GOD's Arm is not shortned, and *rejoiced* before him *with Reverence.* I was a little surprized in going out of the Room, at one who caught hold of me, and said abruptly, " I must speak with you, and will. I have sinned against Light and against Love. I have sinned beyond Forgiveness. I have been cursing you in my Heart, and blaspheming GOD ever since I came here. I *am* damn'd. I know it. I feel it. I *am* in Hell. I have Hell in my Heart." I desired two or three, who had Confidence in GOD, to join in crying to him on her Behalf. Immediately that horrible Dread was taken away, and she began to see some Dawnings of Hope.

*Frid. 25.* Another was with me, who after having tasted the heavenly Gift, was fallen into the Depth of Despair. But it was not long before GOD heard the Prayer, and restored to her the Light of his Countenance.

One came to me in the Evening to know, " If a Man could not be saved without the Faith of Assurance?" I answered, 1. I cannot approve of your Terms; because they are not scriptural. I find no such Phrase as either, "*Faith of Assurance,*" or "*Faith of Adherence*" in the Bible. Beside, you speak as if there were *Two Faiths*; whereas *St. Paul* tells us, there is but *One Faith* in one Lord. 2. By *Ye are saved by Faith,* I understand, ye are saved from your inward and outward Sins. 3. I never yet knew one Soul thus saved, without what you call, *The Faith of Assurance*: I mean, a sure Confidence, that by the Merits of CHRIST, *he* was reconciled to the Favour of GOD.

*Sat. 26.* I was strongly convinced, that if we asked of GOD, he would give Light to all those that were in Darkness. About Noon we had a Proof of it: One that was weary and heavy-laden, upon Prayer made for her, soon finding Rest to her Soul. In the Afternoon we had a second Proof; another Mourner being speedily comforted. *M—y D—n* was a third, who about 5 o'Clock began again to rejoice  
in

in GOD her Saviour ; as did M——y H——y about the same Hour, after a long Night of Doubts and Fears.

*Thursd. 31.* I went to one in *Kingswood*, who was dangerously ill, as was supposed, past Recovery. But she was strong in the LORD, longing to be dissolved and to be with CHRIST. Some of her Words were ; “ I was long striving to come to my Saviour, and I then thought he was afar off. But now I know, he was nigh me all that Time : I know his Arms were round me. For his Arms are like the Rain-bow. They go round Heaven and Earth.”

I had now determined, if it should please GOD, to spend some time in *Bristol*. But quite contrary to my Expectation, I was called away, in a Manner I could not resist. A young Man, who had no Thoughts of Religion, had come to *Bristol* a few Months before. One of his Acquaintance brought him to me. He approved of what he heard, and for a while behaved well. But soon after, his Seriousness wore off. He returned to *London*, and fell in with his old Acquaintance. By some of these he was induced to commit a Robbery on the Highway ; for which he was apprehended, tried and condemned. He had now a strong Desire to speak with me : And some of his Words (in a Letter to his Friend) were ; “ I adjure him, by the Living GOD, that he come and see me, before I go hence.”

*Frid. Feb. 1.* I set out, and on *Sund. 3.* declared the Grace of GOD at *Newbury*, from those Words of the Prophet, *I will heal their Backsliding. I will love them freely.* And tho' the Church was full of (chiefly) genteel, well-drest People, they behaved as if they knew, GOD was there.

*Mond. 4.* I came to *Reading* and met with a few still hungering and thirsting after Righteousness. A few more I found at *Windsor* in the Evening. The next Afternoon I reached *London*.

*Wedn. 6.* I went to the poor, young Man, who lay under Sentence of Death. Of a Truth GOD has begun a good Work in his Soul. O may it be brought to Perfection.

I think it was the next Time I was there, that the Ordinary of *Newgate* came to me, and with much Vehemence told me, " He was sorry I should turn Dissenter from the Church of *England*." I told him, " If it was so, I did not know it : " At which he seemed a little surprized ; and offered at something by Way of Proof, but which needed not a Reply.

Our 20th Article defines a true Church, " a Congregation of faithful People, ' Wherein the true Word of GOD is preached and the Sacraments duly administered. According to this Account, the Church of *England* is, That Body of faithful People (or Holy Believers) in *England*, among whom the pure Word of GOD is preached, and the Sacraments duly administered. Who then are the worst Dissenters from this Church ?

1. Unholy Men of all Kinds, Swearers, Sabbath-breakers, Drunkards, Fighters, Whore-mongers, Liars, Revilers, Evil-speakers ; the Passionate, the Gay, the Lovers of Mony, the Lovers of Dress, or of Praise, the Lovers of Pleasure more than Lovers of GOD : All these are Dissenters of the highest Sort, continually striking at the Root of the Church ; and themselves belonging in Truth to no Church, but to the Synagogue of Satan.
2. Men unsound in the Faith, those who deny the Scriptures of Truth ; those who deny the Lord that bought them ; those who deny Justification by Faith alone, or the present Salvation which is by Faith ; These also are Dissenters of a very high Kind ; for they likewise strike at the Foundation, and were their Principles universally to obtain, there could be no true Church upon Earth : Lastly, Those who unduly administer the Sacraments ; who (to instance but in one Point) administer the Lord's Supper to such as have neither the Power, nor the Form of Godliness. These too are gross Dissenters from the Church of *England*, and should not cast the first Stone at others.

*Tuesd.* 12. The young Man, who was to die the next Day, gave me a Paper, Part of which was as follows :

" As I am to answer to the GOD of Justice and Truth, before whom I am to appear naked to-morrow. "

" I

“ I came to *Bristol* with a Design to go abroad, either as a Surgeon, or in any other Capacity that was suiting. It was there that I unfortunately saw Mr. *Ramsley*. He told me, after one or two Interviews, That he was in the Service of Mr. *John Wesley*; and that he would introduce me to him, which he did. I cannot but say, I was always fond of the Doctrines that I heard from him; however unhappily I consented with Mr. *Ramsley*, and I believe between us we might take more than Thirty Pounds out of the Money collected for Building the School in *Kingfwood*.

“ I acknowledge the Justice of GOD in overtaking me for my Sacrilege, in taking that Money which was devoted to GOD. But he, I trust, has forgiven me This and all my Sins, washing them away in the Blood of the Lamb.

Feb. 12,  
1739-40.

GWILLAM SNOWDE.

I knew not in the Morning, whether to rejoice or grieve, when they informed me, “ He was reprieved for six Weeks:” And afterwards, “ That he was ordered for Transportation.” But known unto GOD are all his Works!

Wedn. 20. I explained at *Deptford* the Nature of Christian Faith and Salvation. Many seemed to receive the Word with Joy. Others complained, *Thou bringest strange Things to our Ears*: Tho’ some of them had not Patience to hear, What this new Doctrine was.

Thurs. 21. I had a long Conference with those, whom I esteem very highly in Love. But I could not yet understand them on one Point, “ Christian Openness and Plainness of Speech.” They pleaded for such a Reservedness and Closeness of Conversation, as I could in no wise reconcile with St. *Paul*’s Direction, *By Manifestation of the Truth to commend ourselves to every Man’s Conscience in the Sight of GOD*. Yet I scarce knew what to think, considering they had the Practice of the whole *Moravian*

Church on their Side ; till I opened my Testament on these Words, *What is that to thee ? Follow thou me.*

*Tues. 26.* Complaint was made again (as indeed had been done before, and that not once or twice only) That many of our Brethren, not content with leaving off the Ordinances of GOD themselves, were continually troubling those that did not, and disputing with them, whether they would or no. The same Complaint was made the next Night also, at the Meeting of the Society. I then plainly set before them the Things they had done, expostulated the Case with them, and earnestly besought them, "not to trouble or perplex the Minds of their Brethren any more ; but at least to *excuse* those, who still waited for GOD, in the Ways of his own Appointment."

*Sat. March 1:* Many that were in Heaviness being met together, we cried to GOD to comfort their Souls. One of these soon found, that GOD heareth the Prayer. She had before been under the Physician's Hands ; her Relations taking it for granted she was *beside herself*. But the great Physician alone knew to heal her Sickness.

*Mond. 3.* I rode by *Windsor* to *Reading*, where I had left two or three, full of Peace and Love. But I now found, some from *London* had been here, grievously troubling these Souls also ; labouring to persuade them, 1. That they had *no Faith* at all, because they sometimes felt Doubt or Fear. And 2. That they ought to *be still* ; not to go to Church, not to communicate, not to search the Scriptures : "Because (say they) you can't do any of these Things, without trusting in them."

After confirming their Souls, we left *Reading*, and on *Wednes. 5.* came to *Bristol*. It was easy to observe here, in how different a Manner GOD works now, from what he did last Spring. He then poured along, like a rapid Flood, overwhelming all before him. Whereas now



“ *He deigns his Influence to infuse  
Secret, refreshing as the silent Dew.*”

Convictions sink deeper and deeper. Love and Joy are more calm, even and steady. And God in many is laying the Ax to the Root of the Tree, who can have no Rest in their Spirits, till they are fully renewed in the Image of God, in Righteousness and true Holiness.

*Wedn. 12.* I found a little Time (having been much importuned) to spend with the Soldier in *Bridewell*, who was under Sentence of Death. This I continued to do once a Day; whereby there was also an Opportunity, of declaring the Gospel of Peace to several desolate ones, that were confined in the same Place.

*Tues. 18.* In the Evening, just after I had explained as they came in course, those comfortable Words of God to *St. Paul*, *Be not afraid; but speak and hold not thy Peace: for I am with thee, and no Man shall set on thee to hurt thee; for I have much People in this City:* A Person spoke aloud in the Middle of the Room, “ Sir, I am come to give you Notice, That at the next Quarter-Sessions, you will be prosecuted for holding a seditious Conventicle.”

*Tues. 25.* The Morning Exposition began at five, as I hope it will always for the Time to come. *Thursday 27,* I had an Interview with *Joseph Chandler*, a young Quaker, who had sometimes spoke in their Meeting: With whom I had never exchanged a Word before, as indeed I knew him not either by Face or Name. But some had been at the Pains of carrying him, as from me, a formal Challenge to dispute; and had afterwards told him, “ That I had declared in the open Society, I challenged *Joseph Chandler* to dispute. And he promised to come; but broke his Word.” *Joseph* immediately sent, to know from my own Mouth, If these Things were so? If those who probably count themselves better Christians, had but done like this honest Quaker, how many idle Tales, which they now potently believe, would like this, have vanished into Air?

*Frid. 28.* From these Words, *Then was JESUS led by the Spirit into the Wilderness to be tempted of the Devil:* I took occasion to describe that Wilderness State, that State of Doubts, and Fears, and strong Temptation, which so many go through (tho' in different Degrees) after they have received Remission of Sins.

*Sat. 29.* I spent another Hour with one I had twice conversed with before; and with much the same Effect. He asked, "Wherein the Doctrine I preached differed from the Doctrine preached by other Ministers of the Church?" I told him, "I hope, not at all from that which is preached by many other Ministers. But from that which is preached by some, it differs thus; I preach the Doctrine of the Church, and they do not." After he had long and zealously laboured to prove, That "all Ministers preached as I did, and there was no Difference of Doctrine at all," I was obliged to leave him abruptly; and should indeed have feared, that my Time had been spent to small Purpose, but for one Piece of History which I then learned, *viz.* "That he had gone to the Bishop, before his Lordship left *Bristol*, and informed him, That I said in the Public Congregation, "I had had a Conference with the Bishop and twelve Clergymen, and had put them all to Silence." Was his Lordship so informed? And could he believe even This! O *Joseph Chandler, Joseph Chandler!*

I think it was about this Time, that the Soldier was executed. For some Time I had visited him every Day. But when *the Love of GOD was shed abroad in his Heart*, I told him, "Do not expect to see me any more. He who has now begun a good Work in your Soul, will, I doubt not, preserve you to the End. But I believe Satan will separate us for a Season." Accordingly, the next Day I was inform'd, that the Commanding Officer had given strict Orders. "Neither Mr. *Wesley*, nor any of his People should be admitted. For *they were all Atheists.*" But did that Man die like an Atheist? Let my last End be like his!

*Tuesd. April 1.* While I was expounding the former Part of the 23d Chapter of the *Acts*, (How wonderfully suited to the Occasion, tho' not by my Choice) the Floods began to lift up their Voice. Some or other of the Children of *Belial* had laboured to disturb us several Nights before. But now it seemed as if all the Hosts of the Aliens were come together with one Consent. Not only the Court and the Alleys, but all the Street, upwards and downwards was filled with People, shouting, cursing and swearing, and ready to swallow the Ground with Fierceness and Rage. The Mayor sent Order, That they should disperse. But they set him at nought. The chief Constable came next in Person, who was till then sufficiently prejudiced against us. But they insulted him also in so gross a Manner, as I believe fully opened his Eyes. At length the Mayor sent several of his Officers, who took the Ring-leaders into Custody, and did not go till all the Rest were dispersed. Surely he hath been to us, *the Minister of God for Good.*

*Wedn. 2.* The Rioters were brought up to the Court, the Quarter-Sessions being held that Day. They began to excuse themselves, by saying many Things of *me*. But the Mayor cut them all short, saying, "What Mr. *Wesley* is, is nothing to you. I will keep the Peace: I will have no Rioting in this City."

Calling at *Newgate* in the Afternoon, I was informed, "That the poor Wretches under Sentence of Death, were earnestly desirous to speak with me; but that it could not be: Alderman *Beacher* having just then sent an express Order, That they should not." I cite Alderman *Beacher*, to answer for these Souls, at the Judgment-seat of CHRIST.

*Thurs. 3.* I went to the Room, weak and faint. The Scripture that came in course was, *After the Way that you call Heresy, so worship I the GOD of my Fathers.* I know not, whether GOD hath been so with us, from the Beginning hitherto. He proclaimed as it were a general Deliverance to the Captives.

The

The Chains fell off: They arose and followed him. The Cries of Desire, Joy and Love were on every Side. Fear, Sorrow, and Doubt fled away. Verily, Thou hast sent a gracious Rain upon thine Inheritance, and refreshed it when it was weary.

On Good-Friday I was much comforted by Mr. T— Sermon at *All-Saints*, which was according to the Truth of the Gospel: As well as by the affectionate Seriousness wherewith he delivered the holy Bread to a very large Congregation. May the good Lord fill him with all the Life of Love, and with all *spiritual Blessings in Christ Jesus*.

At Five, Preaching on *John xix. 34. A Soldier pierced his Side, and there came forth Blood and Water*; I was enabled to speak strong Words, both concerning the atoning Blood, and the living, sanctifying Water. Many were deeply convinced of their Want of both; and others filled with strong Consolation.

*Mond. 7.* At the pressing Instance of *Howel Harris*, I again set out for *Wales*. In the Evening I preached *Repentance and Remission of Sins*, at *Lanvachas*, three Miles from the *New Passage*. *Tuesd. 8.* I preached at *Ponty-Pool*, on *By Grace ye are saved thro' Faith*: And in the Evening at *Lanbithel*, three Miles from thence, on *I know that in me dwelleth no good Thing*.

*Wedn. 9* After reading Prayers in *Lanbithel Church*, I preached on those Words, *I will heal their Backsliding, I will love them freely*. In the Afternoon *Howel Harris* told me, how earnestly many had laboured to prejudice him against me: especially those who had gleaned up all the idle Stories at *Bristol*, and retailed them in their own Country. And yet these are good Christians! These Whisperers, Tale-bearers, Back-biters, Evil-speakers! Just such Christians as Murderers or Adulterers. *Except ye repent ye shall all likewise perish*.

In the Evening I expounded at *Cardiff*, the Story of the Pharisee and Publican. The next Day, *Thursd. 10.* after preaching thrice, I rode to *Watford*, five Miles from *Cardiff*, where a few of us joined together in Prayer, and in provoking one another to Love and to good Works.

*Frid.* 11. I preached in *Lantarnum* Church, on *by Grace ye are saved through Faith*. In the Afternoon I preached at *Penreul*, near *Pontypool*. A few were cut to the Heart; particularly Mrs. *A——d*, who had some time before given me up for a Papist, Mr. *E——s*, the Curate, having averred me to be such, upon his personal Knowledge, at her House in *Pontypool*. I afterwards called, *O ye dry Bones, hear the Word of the Lord*. And there was a shaking indeed. Three or four came to me, in such Mourning as I had hardly seen; as did a poor Drunkard between 11 and 12, who was convinced by the Word spoken on *Tuesday*.

*Sat.* 12. After preaching at *Lanvachas* in the Way, in the Afternoon I came to *Bristol*, and heard the melancholly News, That —— one of the chief of those who came to make the Disturbance on the first Instant, had hanged himself. He was cut down, it seems, alive, but died in less than an Hour: A second of them had been for some Days in strong Pain, and had many times sent, to desire our Prayers. A third came to me himself, and confessed, “ he was hired that Night, and made drunk on Purpose: But when he came to the Door, he knew not what was the Matter, he could not stir, nor open his Mouth.”

*Mond.* 14. I was explaining the *Liberty* we have, *to enter into the holiest by the Blood of JESUS*, when one cried out, as in an Agony, “ Thou art a Hypocrite, a Devil, an Enemy to the Church. This is false Doctrine. It is not the Doctrine of the Church. It is damnable Doctrine. It is the Doctrine of Devils.” I did not perceive that any were hurt hereby; but rather strengthened, by having such an Opportunity of confirming their Love toward him, and returning Good for Evil.

*Tuesd.* 15. I received the following Note:

Sir, “ This is to let you understand, That the Man which made the Noise last Night, is named *John Beon*. He now goes by the Name of *John Darsy*. He is a *Romish* Priest. We have People enough here in *Bristol* that know him.”

*Sat.*

Sat. 19. I received a Letter from Mr. *Simpson*, and another from *William Oxlee*, informing me, that our poor Brethren at *Fetter-lane* were again in great Confusion ; and earnestly desiring, that if it were possible, I would come to *London* without Delay.

Mond. 21. I set out, and the next Evening reached *London*. Wedn. 23. I went to Mr. *Simpson*. He told me, " All the Confusion was owing to my Brother, who *would preach up* the Ordinances : Whereas Believers, said he, are not *subject to Ordinances* ; and Unbelievers *have nothing to do with them*. They ought to be *still* ; otherwise they will be Unbelievers all the Days of their Life."

After a fruitless Dispute of about two Hours, I returned home with a heavy Heart. Mr. *Molther* was taken ill this Day. I believe it was the Hand of GOD that was upon him. In the Evening, our Society met ; but cold, weary, heartless, dead. I found nothing of brotherly Love among them now, but a harsh, dry, heavy, stupid Spirit. For two Hours, they looked one at another, when they looked up at all, as if one half of them was afraid of the other ; yea, as if a Voice were sounding in their Ears, *Take ye Heed every one of his Neighbour : Trust ye not in any Brother. For every Brother will utterly supplant, and every Neighbour will walk with Slanders.*

I think, not so few as thirty Persons spoke to me in these two Days, who had been strongly sollicitated, 1. To deny what GOD had done for their Souls, to own they never had living Faith : 2. To be *still*, till they had it, to leave off all the Means of Grace ; not to go to Church, not to communicate, not to search the Scripture, not to use private Prayer ; at least, not *so much*, or not *vocally*, or not at any *stated Times*.

Frid. 25. My Brother and I went to Mr. *Molther* again, and spent two Hours in Conversation with him. He now also explicitly affirmed, 1. That there are *no Degrees* in Faith ; that none has any Faith who has ever any Doubt or Fear, and that none is justified, till he has a clean Heart, with the perpetual Indwelling of CHRIST, and of the Holy Ghost :

Ghost: And 2. That every one who has not this, ought, till he has it, to be *still*: that is, as he explained it, not to use the Ordinances, or *Means of Grace*, so called. He also expressly asserted, 1. That to those who have a clean Heart, the Ordinances are not *Matter of Duty*. They are not *commanded* to use them: They are *free*; they *may* use them, or they *may not*: 2. That those who have not a clean Heart, *ought not* to use them, particularly not to communicate: Because GOD neither *commands* nor *designs* they should, (commanding them to none, designing them only for Believers) and because they are not *Means of Grace*; there being no such Thing as Means of Grace, but CHRIST only."

Ten or twelve Persons spoke to me this Day also, and many more the Day following, who had been greatly troubled by this new Gospel, and thrown into the utmost Heaviness: And indeed wherever I went, I found more and more Proofs of the grievous Confusion it had occasioned: Many coming to me, Day by Day, who were once full of Peace and Love, but were now again plunged into Doubts and Fears, and driven even to their Wit's End.

I was now utterly at a Loss what Course to take, finding no Rest for the Sole of my Foot. These *vain Janglings* pursued me wherever I went, and were always sounding in my Ears. *Wedn. 30.* I went to my Friend (that was!) Mr. St—— at *Islington*. But he also immediately entered upon the Subject, telling me, "Now he was fully assured, that no one has any Degree of Faith, till he is *perfect as GOD is perfect*. I asked, "Have you then *no Degree of Faith*?" He said, "No; for I have not a clean Heart." I turned and asked his Servant, "*Esther*, Have you a clean Heart? she said, "No; my Heart is desperately wicked. But I have no doubt or Fear. I know my Saviour loves *me*. And I love him. I feel it every Moment." I then plainly told her Matter, "Here is an End of your Reasoning. This is the State, the Existence of which you deny."

Thence I went to the little Society here, which had stood untainted from the Beginning. But the Plague was now spread to them also. One of them who had been long full of Joy in believing, now denied she had any Faith at all, and said, "Till she had, she would communicate no more." Another, who said, "She had the Faith that overcometh the World," added, "She had not communicated for some Weeks, and it was all one to her whether she did or no; for a Believer was not *subject to Ordinances.*"

In the Evening, one of the first Things started at *Fetterlane*, was, the Question concerning the Ordinances. But I intreated, we might not be always disputing; but rather give ourselves unto Prayer.

I endeavoured all this Time, both by explaining in Publick those Scriptures which had been misunderstood, and by private Conversation, to bring back those who had been led out of the Way; and having now delivered my own Soul, on *Frid. May 2.* I left *London*; and lying at *Hungerford* that Night, the next Evening came to *Bristol*.

*Sund. 4.* I preached in the Morning at the School, and in the Afternoon at *Rose-Green*, on *I determined not to know any Thing among you, save JESUS CHRIST, and him crucified.*

*Mond. 5.* I expounded those Words, *I write unto you, little Children, because your Sins are forgiven you:* And described the State of those who have Forgiveness of Sins, but have not yet a clean Heart.

*Wedn. 7.* I prayed with a poor helpless Sinner, who had been *all his Lifetime subject to Bondage.* But our Lord now proclaimed Deliverance to the Captive, and he rejoiced with Joy unspeakable. All the next Day his Mouth was filled with Praise, and on *Friday*, he fell asleep.

*Thurs. 8.* I was greatly refreshed by conversing with several, who were indeed as little Children, not artful, not wise in their own Eyes, not doting on *Controversy and Strife of Words*, but truly determined to know nothing save *JESUS CHRIST and him crucified.*

*Frid.*



*Frid.* 9. I was a little surprized at some, who were buffeted of *Satan* in an unusual Manner, by such a Spirit of Laughter as they could in no wise resist, tho' it was Pain and Grief unto them. I could scarce have believed the Account they gave me, had not known the same Thing ten or eleven Years ago. Part of *Sunday* my Brother and I then used to spend in Walking in the Meadows and singing Psalms. But one Day, just as we were beginning to sing, he burst out into a loud Laughter. I asked him, "If he was distracted?" and began to be very angry, and presently after to laugh as loud as he. Nor could we possibly refrain, tho' we were ready to tear ourselves in Pieces, but were forced to go home, without singing another Line.

*Tuesd.* 13. In the Evening I went to *Upton*, a little Town five or six Miles from *Bristol*, and offered to all those that had Ears to hear, *Repentance and Remission of Sins*. The Devil knew his Kingdom shook, and therefore stirred up his Servants, to ring Bells, and make all the Noise they could. But my Voice prevailed, so that most of those that were present, heard *the Word which is able to save their Souls*.

*Wedn.* 14. I visited one of our Colliers, who was ill of the Small-Pox. His Soul was full of Peace, and a Day or two after, returned to *God* that gave it.

*Sat.* 17. I found more and more undeniable Proofs, that the Christian State is *a continual Warfare*, and that we have Need every Moment to *watch and pray, lest we enter into Temptation*. Outward Trials indeed were now removed, and *Peace was in all our Borders*. But so much the more did inward Trials abound; and *if one Member suffered, all the Members suffered with it*. So strange a Sympathy did I never observe before: Whatever considerable Temptation fell on any one, unaccountably spreading itself to the rest, so that exceeding few were able to escape it.

*Sund.* 18. I endeavoured to explain those important Words of *St. Peter*, *Beloved, think it not strange concerning the fiery Trial which is to try you, as if some strange Thing happened unto you.* Μὴ ξενίζεσθε τῇ ἐν

ὀμίην πωρῶσαι πρὸς πειρασμὸν ὑμῶν γενομένη: Literally, *Marvel not at the Burning in you, which is for your Trial.*

*Wedn. 21.* In the Evening, such a Spirit of Laughter was among us, that many were much offended. But the Attention of all was soon fix'd on poor *L—a S—*, whom we all knew to be no Diffempler. One so violently and variously torn of the Evil One, did I never see before. Sometimes she laughed till almost strangled; then broke out into Cursing and Blapheming; then stamp'd and struggled with incredible Strength, so that four or five could scarce hold her: Then cried out, "O Eternity, Eternity! O that I had no Soul! O that I had never been born!" At last she faintly called on CHRIST to help her. And the Violence of her Pangs ceased.

Most of our Brethren and Sisters were now fully convinced, that those who were under this strange Temptation could not help it. Only *E—th B—* and *Anne H—n* were of another Mind; being still sure, "any one might help laughing if she would." This they declared to many on *Thursday*; but on *Friday 23.* God suffered Satan to teach them better. Both of them were suddenly seized in the same Manner as the rest, and laughed whether they would or no, almost without ceasing. Thus they continued for two Days, a Spectacle to all; and were then, upon Prayer made for them, delivered in a Moment.

*Mond. 26.* *S—a Ha—g*, after she had calmly rejoiced several Days, in the midst of violent Pain, found at once a Return of Ease and Health and Strength: and arose and went to her common Business.

*Sund. June 1.* I explained the *Rest which remaineth here for the People of GOD*, in the Morning at *Kingswood School*, and in the Evening at *Rose-Green*, to 6 or 7000 People. I afterwards exhorted our Society, (the Time being come that I was to leave them for a Season) *to pray always*, that they might not faint in their Minds, tho' they were *wrestling not with Flesh and Blood, but with Principalities and Powers, and Spiritual Wickedness in High Places.*

*Mond.*

*Mond. 2.* I left *Bristol*, and rode by *Avon* and *Malmſbury* (where I preached in the Evening) to *Oxford*. Two or three even here had not yet been persuaded to caſt away their Confidence: One of whom was ſtill full of her firſt Love, which ſhe had received at the Lord's Table.

*Thurſd. 5.* I came to *London*; where finding a general Temptation prevail, of leaving off *Good Works*, in order to an Increase of *Faith*, I began on *Frid. 6.* to expound the Epistle of *St. James*, the great Antidote againſt this Poiſon. I then went to Mr. S— — once again, to try if we could yet come to any Agreement: But O, what an Interview was there! He ſeriously told me, “ He was going to *ſell his Living*; only the Purchaſer did not ſeem quite willing to come up to *his Price*. He would fain have *proved* to me the Lawfulneſs of doing this; and in order thereto averred roundly, 1. That no honeſt Man can officiate as a Miniſter in the Church of *England*. 2. That no Man can with a good Conſcience join in the Prayers of the Church, becauſe (ſaid he) *they are all full of horrid Lies.*”

*Mond. 9.* A Woman came to me from *Deptford*, “ ſent (as ſhe ſaid) from *God*.” I gave her the hearing: And ſhe ſpoke great Words and true. But I remembered, *Judge nothing before the Time.*

*Wedn. 11.* I went with Mr. *Ingham* to *Iſlington*, purpoſely to talk with Mr. *Molther*. But they ſaid, he was ſo ill, he could not be ſpoken to. In the Evening I went to *Fetter-lane*, and plainly told our poor, confuſed, ſhattered Society, wherein they had err'd from the Faith. It was as I feared. They could not receive my Saying. However, I am clear from the Blood of theſe Men.

*Frid. 13.* A great Part of our Society joined with us in Prayer, and kept, I truſt, an acceptable Faſt unto the Lord.

*Wedn. 18.* My Brother ſet out for *Bristol*. At fix I preached in *Marybone Fields*; (much againſt my Will, but I believed it was the Will of *God*) *Repentance and Remiſſion of Sins*. All were quiet, and

the far greater Part of the Hearers, seem'd deeply attentive. Thence I went to our own Society of *Fetter-lane*: Before whom Mr. *Ingham* (being to leave *London* on the morrow) bore a noble Testimony, for the *Ordinances* of God, and the Reality of *weak Faith*. But the short Answer was, "You are blind, and speak of the Things you know not."

*Thurs. 19.* We discovered another Snare of the Devil. The Woman of *Deptsford* had spoke plain to Mr. *Humphreys*, ordering him, "Not to preach, to leave off doing Good, and in a Word, To be *still*." We talked largely with her, and she was humbled in the Dust, under a deep Sense of the Advantage *Satan* had gained over her.

In the Evening, Mr. *Acourt* complained, that Mr. *Nowers* had hindered his going into our Society. Mr. *Nowers* answered, It was by Mr. *C. Wesley's* Order. "What, (said Mr. *A*—) do you refuse admitting a Person into your Society, only because he differs from you in Opinion?" I answered, "No. But what Opinion do you mean?" He said, "That of Election. I hold a certain Number is elected from Eternity. And these must and shall be saved. And the rest of Mankind, must and shall be damned. And many of your Society hold the same." I replied, "I never asked, whether they hold it or no. Only let them not trouble others by disputing about it." He said, "Nay, but I *will* dispute about it." *What, wherever you come?* "Yes, wherever I come." *Why then would you come among us? Who you know are of another Mind?* "Because you are all wrong, and I am resolved to set you all right." *I fear your coming with this View, would profit neither you nor us.* He concluded, "Then I will go and tell all the World, That you and your Brother are false Prophets. And I tell you, in one Fortnight, you will all be in Confusion."

*Frid. 20.* I mentioned this to our Society, and without entring into the Controversy, besought all of them who were weak in the Faith, not to receive one another to doubtful Disputations; but simply to follow after Holiness, and the Things that make for Peace.

*Sund.*

*Sund. 22.* Finding there was no Time to delay, without utterly destroying the Cause of God, I began to execute what I had long designed, to strike at the Root of the grand Delusion. Accordingly, from those Words of *Jeremiah*, *Stand ye in the Way, ask for the old Paths*: I took Occasion to give a plain Account, both of the Work which God had begun among us, and of the Manner wherein the Enemy had sown his Tares among the good Seed; to this Effect:

“ After we had wandred many Years in the *New Path*, of *Salvation by Faith and Works*; about two Years ago it pleased God to shew us the *old Way*, of *Salvation by Faith only*. And many soon tasted of this Salvation, *being justified freely, having Peace with GOD, rejoicing in Hope of the Glory of GOD*, and having his Love shed abroad in their Hearts. These now ran the Way of his *Commandments*: they performed all their *Duty to GOD and Man*. They walked in all the *Ordinances of the Lord*; and through these *Means* which he had appointed for that End, received daily *Grace* to help in time of Need, and went on *from Faith to Faith*.

“ But eight or nine Months ago, certain Men arose, speaking contrary to the Doctrines we had received. They affirmed, “ That we were all in a wrong Way still! That we had *no Faith* at all; that Faith admits of *no Degrees*, and consequently *weak Faith is no Faith*; that none is justified till he has a clean Heart, and is incapable of any Doubt or Fear.”

They affirmed also, “ That there is *no Commandment* in the New Testament, but *to believe*: That no other *Duty* lies upon us; and that when a Man does believe, he is not *bound or obliged* to do any Thing which is commanded there: In particular, that he is not *subject to Ordinances*, that is, (as they explained it) is not *bound or obliged*, to pray, to communicate, to read or hear the Scriptures: but may or may not use any of these Things (being in *no Bondage*) according as he finds *his Heart free to it*.”

They farther affirmed, “ That a Believer cannot use any of these *as a Means of Grace*; that indeed

there is no such Thing as any *Means of Grace*, this Expression having no Foundation in Scripture; and that an Unbeliever, or one who has not a clean Heart, ought not to use them at all; ought not to pray, or search the Scriptures, or communicate, but to *be still*, i. e. leave off these *Works of the Law*. And then he will surely receive Faith, which till he is *still*, he cannot have."

All these Assertions I propose to consider. The first was, That *weak Faith is no Faith*.

By *weak Faith* I understand, 1. That which is mixt with Fear, particularly, of not enduring to the End. 2. That which is mixt with Doubt, whether we have not deceived ourselves, and whether our Sins be *indeed* forgiven? 3. That which has not yet *purified the Heart*, at least not from all its Idols. And thus *weak* I find the *Faith* of almost all Believers to be, within a short Time after they have first *Peace with GOD*.

Yet that *Weak Faith is Faith* appears, 1. From St. Paul, *Him that is weak in the Faith, receive*. 2. From St. John, speaking of Believers who were *little Children*, as well as of *young Men and Fathers*. 3. From our Lord's own Words, *Why are ye fearful, O ye of little Faith: O thou of little Faith, wherefore didst thou doubt — I have prayed for thee (Peter) that thy Faith fail thee not*. Therefore he then had Faith. Yet so *weak* was that *Faith*, that not only *Doubt and Fear*, but gross *Sin* in the same Night prevailed over him.

Nevertheless He was *Clean*, by the Word *CHRIST* had spoken to him, i. e. *justified*, tho' 'tis plain, he had not a *clean Heart*.

Therefore, there are *Degrees in Faith*: and *weak Faith* may yet be *true Faith*.

*Mond. 23.* I consider'd the second Assertion, that there is but *one Commandment* in the New Testament, *viz. To believe*: that no other *Duty* lies upon us, and that a Believer is not obliged to do any *Thing as commanded*.

How gross, palpable a Contradiction is this, to the whole Tenor of the New Testament! Every Part of which is full of Commandments, from St. *Matthew* to the *Revelation*! But it is enough to observe, 1. That this bold Affirmation is shamelessly contrary to our Lord's own Words, *Whosoever shall break one of the least of these Commandments, shall be called the least in the Kingdom of Heaven*: For nothing can be more evident, than that he here speaks of *more than One*, of *several Commandments*, which every Soul, Believer or not, is *obliged* to keep *as commanded*. 2. That this whole Scheme is overturned from Top to Bottom, by that other Sentence of our Lord's, *When ye have done all that is commanded you, say, We — have done no more than it was our Duty to do*. 3. That altho' to do what God commands is a Believer's *Privilege*, that does not affect the Question. He does it nevertheless, as his *bounden Duty*, and *as a Command of God*. 4. That this is the surest Evidence of his Believing, according to our Lord's own Words, *If ye love me, (which cannot be, unless ye believe) keep my Commandments*. 5. That to desire to do what God commands, but not as a Command, is to affect not Freedom, but Independency. Such Independency as St. *Paul* had not; for tho' *the Son had made him free*, yet was he not without Law to God, but *under the Law to Christ*: Such as the Holy Angels have not; for they *fulfil his Commandments*, and hearken to the Voice of his Words: Yea, such as *CHRIST* himself had not; for *as the Father had given him Commandment, so he spake*.

*Tuesd. 24.* The Substance of my Exposition in the Morning on, *Why yet are ye subject to Ordinances?* was,

From hence it has been inferred, "That Christians are not subject to the Ordinances of *CHRIST*:" That Believers *need not*, and Unbelievers *may not* use them: That these are not *obliged* and those are not *permitted* so to do: That these *do not sin*, when they abstain from them: But those *do sin*, when they do not abstain:

But with how little Reason this has been inferred, will sufficiently appear to all who consider,

1. That the *Ordinances* here spoken of by St. Paul are evidently *Jewish Ordinances*, such as *Touch not, taste not, handle not*, and those mentioned a few Verses before, concerning *Meats, and Drinks, and New Moons, and Sabbaths*. 2. That consequently this has no Reference to the *Ordinances of CHRIST*, such as Prayer, Communicating, and Searching the Scriptures. 3. That CHRIST himself spake, that Men ought *always to pray*; and commands, *not to forsake the assembling ourselves together*; to *search the Scriptures*, and to eat Bread and drink Wine, *in Remembrance of him*; 4. That the *Commands of CHRIST* oblige all who are called by his Name, whether (in Strictness) Believers or Unbelievers; Seeing *whosoever breaketh the least of these Commandments, shall be called least in the Kingdom of Heaven*.

In the Evening I preached on, *Cast not away your Confidence, which hath great Recompence of Reward*.

“ Ye who have known and felt your Sins forgiven, cast not away your Confidence, 1. Tho’ your Joy should die away, your Love wax cold, and your Peace itself be roughly assaulted: Tho’, 2. You should find Doubt or Fear, or strong and uninterrupted Temptation: Yea, tho’ 3. You should find a Body of Sin still in you, and thrusting fore at you that you might fall.

The first Case may be only a fulfilling of your Lord’s Words, *Yet a little while and ye shall not see me. But he will come unto you again, and your Heart shall rejoice, and your Joy no Man taketh from you*.

Your being in strong Temptation, yea, tho’ it should rise so high, as to throw you into an Agony, or to make you fear that GOD had forgotten you, is no more a Proof that you are not a Believer; than our Lord’s Agony, and his Crying, “ *My GOD, my GOD, why hast thou forsaken me?*” was a Proof that he was not the Son of GOD.

Your finding *Sin remaining* in you still, is no Proof that you are not a Believer. Sin does *remain* in one that



that is justified, tho' *it has not Dominion* over him. For he has not a *clean Heart* at first, neither are *all Things as yet become new*. But fear not, tho' you have an evil Heart. Yet a little while and you shall be endued with Power from on high, whereby you may *purify yourselves, even as he is pure, and be Holy, as he which hath called you is holy*.

Wedn. 25. From those Words, *All Scripture is given by Inspiration of GOD*, I took occasion to speak of the *Ordinances of God*, as they are *Means of Grace*.

Altho' this Expression of our Church *Means of Grace* be not found in Scripture, yet if the Sense of it, undeniably is, to cavil at the Term, is a mere *Strife of Words*.

But the Sense of it is undeniably found in Scripture. For GOD hath in Scripture ordained Prayer, Reading or Hearing, and receiving the Lord's Supper, as the ordinary Means of conveying his Grace to Man. And first, Prayer. For thus saith the Lord, *Ask and it shall be given you. If any Man lack Wisdom, let him ask of GOD*. Here GOD plainly ordains Prayer, as the *Means* of receiving whatsoever *Grace* we want: Particularly, that *Wisdom* from above, which is the chief Fruit of the *Grace of God*.

Here likewise GOD *commands* All to pray, who desire to receive any *Grace* from him. Here is no Restriction as to *Believers* or *Unbelievers*; but least of all, as to *Unbelievers*; for such doubtless were most of those, to whom he said, *Ask and it shall be given you*.

We know indeed, that the Prayer of an *Unbeliever* is full of Sin. Yet let him remember that which is written, of one who could not then believe, for he had not so much as heard the Gospel, *Cornelius, thy Prayers and thine Alms, are come up for a Memorial before GOD*.

Thurs. 26. I shewed concerning the holy Scriptures,  
 1. That to *search* (i. e. read and hear them) is a *Command of GOD*. 2. That this *Command* is given to all, *Believers* or *Unbelievers*. 3. That this is commanded or ordained, as a *Means of Grace*, a *Means*  
 of

of conveying the Grace of GOD to all, whether *Unbelievers* (such as those to whom he first gave this Command, and those to whom *Faith cometh by Hearing*) or *Believers*, who by Experience know, that *all Scripture is profitable*, or a Means to this End, that *the Man of GOD may be perfect, thoroughly furnished to all good Works.*

*Frid. 27.* I preached on, *Do this in Remembrance of me.*

In the ancient Church, every one who was baptized, communicated daily. So in the *Acts* we read, *They all continued daily in the breaking of Bread, and in Prayer.*

But in later Times, many have affirmed, that the Lord's Supper is not a *converting*, but a *confirming* Ordinance.

And among us it has been diligently taught, That none but those who are *converted*, who *have received the Holy Ghost*, who are *Believers* in the full Sense, ought to communicate.

But Experience shews the gross Falshood of that Assertion, That the Lord's Supper is not a *converting* Ordinance. Ye are the Witnesses. For many now present know, the very Beginning of your *Conversion* to GOD, (perhaps, in some the first, deep *Conviction*) was wrought at the Lord's Supper. Now one single Instance of this kind, overthrows that whole Assertion.

The Falshood of the other Assertion appears both from Scripture-Precept and Example. Our Lord commanded those very Men who were then *unconverted*, who had *not yet received the Holy Ghost*, who (in the full Sense of the Word) were not *Believers*, to *do this in Remembrance of him.* Here the Precept is clear. And to these he delivered the Elements with his own Hands. Here is Example, equally indisputable.

*Sat. 28.* I shewed at large, 1. That the Lord's Supper was ordained by GOD, to be a *Means of conveying* to Men, either *preventing*, or *justifying*, or *sanctifying Grace*, according to their several Necessities. 2. That the Persons for whom it was ordained, are

are all those who know and feel that they *want* the Grace of GOD, either to *restrain* them from Sin, or to *shew their Sins forgiven*, or to *renew their Souls* in the Image of GOD. 3. That inasmuch as we come to his Table, not to *give* him any Thing, but to *receive* whatsoever he sees best for us, there is *no previous Preparation* indispensably necessary; but a *Desire* to receive whatsoever he pleases to give. And 4. That *no Fitness* is required at the Time of communicating, but a *Sense of our State*, of our utter Sinfulness and Helplessness: Every one who knows he is *fit for Hell*, being just *fit to come to Christ*, in this as well as all other Ways of his Appointment.

*Sund. 29.* I preached in the Morning at *Moorfields*, and in the Evening at *Kennington*, on *Titus iii. 8.* and endeavoured at both to explain and enforce the Apostle's Direction, That those *who have believed*, be careful to maintain good Works. The Works I particularly mentioned were, Praying, Communicating, Searching the Scriptures: Feeding the Hungry, cloathing the Naked; assisting the Stranger, and visiting or relieving those that are sick or in Prison. Several of our Brethren of *Fetter-lane*, being met in the Evening, Mr. *Simpson* told them, I had been preaching up the Works of the Law, *which* (added Mr. *V—*) *we Believers are no more bound to obey, than the Subjects of the King of England are bound to obey the Laws of the King of France.*

*Wedn. July 2.* I went to the Society. But I found their Hearts were quite estranged. *Frid. 4.* I met a little Handful of them, who still stand in the old Paths. But how long they may stand, GOD knoweth, the rest being continually pressing upon them. *Wedn. 9.* I came to an Explanation once more, with them all together: But with no Effect at all. *Tuesd. 15.* We had yet another Conference at large. But in vain; for all continued in their own Opinions.

*Wedn. 16.* One desired me to look into an old Book, and give her my Judgment of it: Particularly of what was added at the latter End. This, I found, was, *The Mystick Divinity of Dionysius*, and several

several Extracts nearly allied thereto, full of the same "supereffential Darkness." I borrowed the Book, and going in the Evening to *Fetter-Lane*, read one of those Extracts, to this Effect :

"The Scriptures are good. Prayer is Good. Communicating is Good. Relieving our Neighbour is Good. But to one who is not born of GOD, none of these are Good, but all very Evil. For him to read the Scriptures, or to pray, or to communicate, or to do any outward Work is deadly Poison. First, let him be born of GOD. Till then let him not do any of these Things. For if he does, he destroys himself."

— After reading this twice or thrice over, as distinctly as I could, I asked, "My Brethren, is this right, or is it wrong?" Mr. *Bell* answered immediately, "It is right: It is all right. It is the Truth; and to this we must all come, or we never can come to CHRIST." Mr. *Bray* said, "I believe our Brother *Bell* did not hear what you read, or did not rightly understand. But Mr. *Bell* replied short, "Yes, I heard every Word; and I understand it well. I say, it is the Truth: It is the *very* Truth: It is the *inward* Truth."

Many then laboured to prove, "That my Brother and I laid *too much Stress* upon the Ordinances. To put which Matter beyond Dispute, "I (said Mr. *Booves*) used the Ordinances twenty Years; yet I found not CHRIST. But I left them off only for a few Weeks, and I found him then. And I am now as close united to him as my Arm is to my Body."

One asked, "Whether they would suffer Mr. *Wesley* to preach at *Fetter-Lane*?" After a short Debate, it was answered, "No. This Place is taken for the *Germans*." Some asked, "Whether the *Germans* had converted any Soul in *England*? Whether they had not done us much Hurt, instead of Good, raising a Division of which we could see no End? And whether GOD did not many times use Mr. *Wesley* for the healing our Divisions, when we were all in Confusion?" Several roundly replied, "Confusion? What do you mean?"

mean? We were never in any Confusion at all." I said, " Brother *Edmonds*, you ought not to say so: Because I have your Letters now in my Hands." Mr. *Edmonds* replied, " That is not the first time, I have put Darkness for Light, and Light for Darkness."

We continued in useless Debate till about eleven. I then gave them up to God.

*Frid.* 18. A few of us joined with my Mother in the great Sacrifice of Thanksgiving; and then consulted, how to proceed with regard to our poor Brethren of *Fetter-Lane*? We all saw, the Thing was now come to a Crisis, and were therefore unanimously agreed what to do.

*Sund.* 20. At Mr. *Seward's* earnest Request, I preached once more in *Moorfields*, on the *Work of Faith*, and the *Patience of Hope*, and the *Labour of Love*. A zealous Man was so kind, as to free us from most of the noisy, careless Hearers, (or Spectators rather) by reading meanwhile, at a small Distance, a Chapter in the *Whole Duty of Man*. I wish neither he nor they may ever read a worse Book— tho' I can tell them of a better, The Bible.

In the Evening I went with Mr. *Seward* to the Love-Feast in *Fetter-Lane*: At the Conclusion of which, having said nothing till then, I read a Paper, the Substance whereof was as follows:

" About nine Months ago, certain of you began to speak, contrary to the Doctrine we had till then received: The Sum of what you asserted is this:

1. That there is no such Thing as *weak Faith*: That there is no justifying Faith, where there is ever any Doubt or Fear, or, where there is not, in the full, proper Sense, a new, a clean Heart.

2. That a Man ought not to use those *Ordinances* of God, which our Church terms *Means of Grace*, before he has such a Faith as excludes all Doubt and Fear, and implies a new, a clean Heart.

You have often affirmed, That *to search the Scriptures, to pray, or to communicate*, before we have this Faith, is *to seek Salvation by Works*; and that

till these Works are laid aside, no Man can receive Faith.

I believe these Assertions to be flatly contrary to the Word of GOD. I have warned you hereof again and again, and besought you to turn back to the Law and the Testimony. I have borne with you long, hoping you would return. But as I find you more and more confirmed in the Error of your Ways, nothing now remains, but that I should give you up to GOD. You that are of the same Judgment, follow me."

I then, without saying any Thing more, withdrew, as did eighteen or nineteen of the Society.

*Tuesd. 22.* Mr. *Chapman* just come from *Germany*, gave me a Letter from one of our (once) Brethren there: Wherein, after denying the Gift of GOD, which he received in *England*, he advised my Brother and me, no longer to take upon us to teach and instruct poor Souls; but to deliver them up to the Care of the *Moravians*, who alone were able to instruct them. You (said he) only instruct them "in such Errors, that they will be damn'd at last," and adds, "St. *Peter* justly describes you, who have Eyes full of *Adultery* and cannot cease from Sin; and take upon you to guide unstable Souls, and lead them in the Way of *Damnation*."

*Wedn. 23.* Our little Company met at the *Foundery*, instead of *Fetter-Lane*. About twenty five of our Brethren GOD hath given us already, all of whom think and speak the same Thing, seven or eight and forty likewise, of the fifty Women that were in Band, desired to cast in their Lot with us.

*Frid. Aug. 1.* I described that Rest, which remaineth for the People of GOD. *Sund. 3.* At St. *Luke's* our Parish Church, was such a Sight, as I believe, was never seen there before: Several hundred Communicants, from whose very Faces one might judge, that they indeed sought him that was crucified.

*Mond. 4.* I dined with one, who told me in all Simplicity, "Sir, I thought last Week, there could be no such Rest as you describe; none in this World, wherein

wherein we should be so free as not to desire Ease in Pain. But GOD has taught me better. For on *Friday* and *Saturday*, when I was in the strongest Pain, I never once had one Moment's Desire of Ease; but only, that the Will of GOD might be done."

In the Evening many were gathered together at *Long-Lane*, on Purpose to make a Disturbance, having procured a Woman to begin, well known in those Parts, as neither fearing GOD nor regarding Man. The Instant she broke out, I turned full upon her, and declared the Love our LORD had for *her* Soul. We then prayed, that he would confirm the Word of his Grace. She was struck to the Heart, and Shame covered her Face. From her I turned to the rest, who melted away like Water, and were as Men that had no Strength. But surely some of them shall find, who is their Rock and their strong Salvation.

*Sat.* 9. Instead of the Letters I had lately received, I read a few of those formerly received from our poor Brethren, who have since then denied the Work of GOD, and vilely cast away their Shield. O who shall stand, when the jealous GOD shall visit for these Things?

*Sund.* 10. From *Gal.* vi. 3. I earnestly warned all who had tasted the Grace of GOD, 1. Not to think they were justified, before they had a clear Assurance, that GOD had forgiven their Sins, bringing with it a calm Peace, the Love of GOD, and Dominion over all Sin. 2. Not to think themselves any Thing, after they had this, but to press forward for the Prize of their high Calling, even a clean Heart, thoroughly renewed after the Image of GOD, in Righteousness and true Holiness.

*Mond.* 11. Forty or fifty of those who were seeking Salvation, desired Leave to spend the Night together, at the Society Room, in Prayer and giving Thanks. Before ten I left them and lay down. But I could have no quiet Rest, being quite uneasy in my Sleep, as I found others were too, that were asleep in other Parts of the House. Between two and three in the Morning I was waked, and desired to come down

Stairs. I immediately heard such a confused Noise, as if a Number of Men were all putting to the Sword. It increased when I came into the Room and began to pray. One whom I particularly observed to be roaring aloud for Pain, was *J—— W——*, who had been always till then very sure, that “ none cried out but Hypocrites:” So had Mrs. *S——ms* also. But she too now cried to God with a loud and bitter Cry. It was not long, before God heard from his Holy Place. He spake, and all our Souls were comforted. He bruised Satan under our Feet, and Sorrow and sighing fled away.

*Sat.* 16. I called on one, who being at *Long-Lane*, on *Monday* the 4th Instant, was exceeding angry at those that “ pretended to be in Fits;” particularly at one who drop’d down just by her. She was just going “ to kick her out of the Way,” when she drop’d down herself, and continued in violent Agonies for an Hour. Being afraid, when she came to herself, that her Mother would judge of her, as she herself had done of others, she resolved to hide it from her. But the Moment she came into the House she drop’d down, in as violent an Agony as before. I left her weary and heavy laden, under a deep Sense of the just Judgment of God.

*Sund.* 17. I enforced that necessary Caution, *Let him that standeth* (ὁ δοκῶν ἰσθάναι, where δοκῶν seems expletive, as it is in many other Places) *take heed lest he fall.* Let him that is full of Joy and Love, take heed lest he fall into *Pride*: He that is in calm Peace, lest he fall into *Desire*; and he that is in Heaviness thro’ manifold Temptations, lest he fall into *Anger* or *Impatience*.

I afterwards heard a Sermon, setting forth the *Duty* of *getting a good Estate*, and *keeping a good Reputation*. Is it possible to deny, (supposing the Bible true) that such a Preacher is a *blind Leader of the Blind*?

*Tuesd.* 19. I was desired to go and pray with one, who had sent for me several Times before, lying in the *New Prison*, under Sentence of Death, which was to be executed in a few Days. I went; but the  
Goaler



Goaler said, " Mr. *Wilson*, the Curate of the Parish, had ordered I should not see him."

*Wed.* 20. I offered Remission of Sins, to a small serious Congregation near *Deptford*. Toward the End a Company of Persons came in, drest in Habits fit for their Work, and laboured greatly either to provoke, or divert the Attention of, the Hearers. But no Man answering them a Word, they were soon weary and went away.

*Thursd.* 21. I was deeply considering those Points, wherein our *German* Brethren affirm we err from the Faith, and reflecting how much holier some of them were than me, or any People I had yet known. But I was cut short in the Midst by those Words of *St. Paul*, *1 Tim. v. 21. I charge thee before GOD, and the Lord JESUS CHRIST, and the elect Angels, that thou observe these Things, without preferring one before another, doing nothing by Partiality.*

*Frid.* 22. I was desired to pray with an old, hardened Sinner, supposed to be at the Point of Death. He knew not me, nor ever had heard me preach. I spoke much, but he opened not his Mouth. But no sooner did I name, " the Saviour of Sinners," than he burst out, " The Saviour of Sinners indeed! I know it. For he has saved *me*. He told me so, on *Sunday* Morning. And he said, I should not die yet, till I had heard his Children preach his Gospel, and had told my old Companions in Sin, that he is ready to save them too."

*Sat.* 23. A Gentlewoman (one *Mrs. C*—) desired to speak with me, and related a strange Story. On *Sat.* the 16th Instant (as she informed me) one *Mrs. G.* of *Northampton*, deeply convinced of Sin, and therefore an Abomination to her Husband, was by him put into *Bedlam*. On *Tuesday*, she slipped out of the Gate, with some other Company: And after a while, not knowing whither to go, sat down at *Mrs. C's* Door. *Mrs. C.* knowing nothing of her, advised her the next Day to go to *Bedlam* again: And went with her, where she was then chained down, and treated in the usual Manner. This is the Justice

of Men! A poor Highwayman is hang'd: and Mr. G. esteemed a very honest Man!

*Thurs.* 28. I desired one who had seen Affliction herself, to go and visit Mrs. G. in *Bedlam*, where it pleased GOD greatly to knit their Hearts together, and with his Comforts to refresh their Souls.

Disputes being now at an End, and all Things quiet and calm, on *Monday September 1.* I left *London*, and the next Evening found my Brother at *Bristol*, swiftly recovering from his Fever. At 7. it pleased GOD to apply those Words to the Hearts of many Backsliders, *How shall I give thee up Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine Heart is turned within me: My Repentings are kindled together,* Hof. xi. 8.

*Wedn.* 3. I met with one who having been lifted up with the Abundance of Joy which GOD had given her, had fallen into such Blasphemies and vain Imaginations, as are not common to Men. In the Afternoon I found another Instance, nearly, I fear, of the same kind: One who after much of the Love of GOD shed abroad in her Heart, was become wise, far above what is written, and set her *private Revelations* (so called) on the self-same Foot with the written Word. She zealously maintained, 1. "That CHRIST had died for Angels as well as Men. 2. That none of the Angels kept their first Estate, but all sinned, less or more. 3. That by the Death of CHRIST three Things were effected: One Part of the fallen Spirits were *elected*, and immediately confirmed in Holiness and Happiness, who are now the Holy Angels: Another Part of them, having more deeply sinned, were *reprobated*, who are now Devils: And the third Part, allowed a farther Trial, and in order thereto, sent down from Heaven, and imprisoned in Bodies of Flesh and Blood, who are now human Souls." In the Evening I earnestly besought them all, To keep clear of vain Speculations, and seek only for the plain, practical *Truth, which is after Godliness.*

*Thurs.*

*Thurs.* 4. A remarkable Cause was tried. Some time since, several Men made a great Disturbance, during the Evening-Sermon here, behaving rudely to the Women, and striking the Men who spake not to them. A Constable standing by, pulled out his Staff, and commanded them to keep the Peace. Upon this one of them swore he would be revenged: And going immediately to a Justice, made Oath, that he (the Constable) had pick'd his Pocket, who was accordingly bound over to the next Sessions. At these, not only the same Man, but two of his Companions, swore the same Thing. But there being eighteen or twenty Witnesses on the other Side, the Jury easily saw through the whole Proceeding, and without going out at all, or any Demur, brought in the Prisoner, *not guilty.*

*Frid.* 5. Our Lord brought Home many of his banished ones. In the Evening we cried mightily unto him, That brotherly Love might continue and increase. And it was according to our Faith.

*Sat.* 6. I met the Bands in *Kingswood*, and warn'd them with all Authority, "To beware of being wise above that is written, and to desire to know nothing but CHRIST crucified."

*Mond.* 8. We set out early in the Morning, and the next Evening came to *London.* *Wedn.* 10. I visited one that was in violent Pain, and consumed away with pining Sickness: But in every Thing giving Thanks, and greatly rejoicing in hope of the Glory of GOD. From her we went to another, dangerously ill of the Small-Pox, but desiring neither Life nor Ease, but only the holy Will of GOD. If these are Unbelievers, (as some of the *still Brethren* have lately told them) I am content to be an Unbeliever all my Days.

*Thurs.* 11. I visited a poor Woman, who lying ill, between her two sick Children, without either Physic or Food convenient for her, was mightily praising GOD her Saviour; and testifying as often as she could speak, her Desire to be dissolved and to be with CHRIST.

*Sund.*

*Sund.* 14. As I returned Home in the Evening, I had no sooner stept out of the Coach, than the Mob, who were gathered in great Numbers about my Door, quite clos'd me in. I rejoiced, and blessed GOD, knowing this was the Time I had long been looking for: And immediately spake to those that were next me, of *Righteousness and Judgment to come*. At first not many heard, the Noise round about us being exceeding great. But the Silence spread farther and farther, till I had a quiet, attentive Congregation. And when I left them, they all shewed much Love, and dismissed me with a Blessing.

*Tuesd.* 16. Many more, who came in among us as Lions, in a short Space became as Lambs; the Tears trickling apace down their Cheeks, who at first most loudly contradicted and blasphemed. I wonder the Devil has not Wisdom enough to discern, that he is destroying his own Kingdom. I believe, he has never yet, any one Time, caus'd this open Opposition to the Truth of GOD, without losing one, or more, of his Servants, who were found of GOD while they fought him not.

*Wedn.* 17. A poor Woman gave me an Account, of what I think ought never to be forgotten. "It was four Years (she said) since her Son, *Peter Shaw*, then nineteen or twenty Years old, by hearing a Sermon of Mr. *Wb*——y's, fell into great Uneasiness. She thought he was ill, and would have sent for a Physician; but he said, "No, no. Send for Mr. *Wb*——. He was sent for and came, and after asking a few Questions, told her, "The Boy is mad. Get a Coach, and carry him to Dr. *M*——. Use my Name. I have sent several such to him." Accordingly she got a Coach, and went with him immediately to Dr. *M*——'s House. When the Doctor came in, the young Man rose and said, "Sir, Mr. *Wb*—— has sent me to you." The Doctor asked, "Is Mr. *Wb*—— your Minister?" And bid him put out his Tongue. Then, without asking any Questions, he told his Mother, "Chuse your Apothecary, and I will prescribe." According to his Prescriptions, they the next  
Day

Day blooded him largely, confined him to a dark Room, and put a strong Blister on each of his Arms, with another over all his Head. But still he was as mad as before, praying or singing, or giving Thanks continually : Of which having laboured to cure him for six Weeks in vain, tho' he was now so weak he could not stand alone, his Mother dismissed the Doctor and Apothecary, and let him be *beside himself* in Peace.

*Thursf. 18.* The Prince of the Air made another Attempt, in defence of his tottering Kingdom. A great Number of Men having got into the Middle of the Place, began to speak big, swelling Words : So that my Voice could hardly be heard, while I was reading the 11th Chapter of the *Acts*. But immediately after, the Hammer of the Word, brake the Rocks in Pieces : All quietly heard the glad Tidings of Salvation, and some, I trust, not in vain.

*Mond. 22.* Wanting a little Time for Retirement, which it was almost impossible for me to have in *London*, I went to Mr. *Piers*'s, at *Bexley* : Where in the Mornings and Evenings, I expounded the Sermon on the Mount ; and had Leisure, during the Rest of the Day, for Business of other Kinds. On *Sat. 27.* I returned.

*Sund. 28.* I began expounding the same Scripture at *London*. In the Afternoon I described to a numerous Congregation at *Kennington*, *The Life of GOD in the Soul* : One Person who stood on the Mount made a little Noise at first. But a Gentleman (whom I knew not) walked up to him, and without saying one Word, mildly took him by the Hand, and led him down. From that Time he was quiet till he went away.

When I came Home, I found an innumerable Mob round the Door, who opened all their Throats the Moment they saw me. I desired my Friends, to go into the House, and then walking into the Midst of the People, *proclaimed the Name of the Lord, gracious and merciful, and repenting him of the Evil.* They stood staring one at another. I told them they could

could not flee from the Face of this great GOD : And therefore besought them, that we might all join together, in crying to him for Mercy. To this they readily agreed : I then commended them to his Grace, and went undisturbed to the little Company within.

*Tues.* 30. As I was expounding the 12th of the *Acts*, a young Man, with some others, rushed in, cursing and swearing vehemently, and so disturbed all near him, that after a Time they put him out. I observed it, and called to let him come in, that our Lord might bid his Chains fall off. As soon as the Sermon was over, he came and declared before us all, “ That he was a Smuggler, then going on that Work, as his Disguise, and the great Bag he had with him shew’d. But he said, “ He must never do this more. For he was now resolved, To have the Lord for his GOD.”

*Sund.* 5. I explained the Difference between *being called a Christian*, and *being so*. And GOD over-ruled the Madness of the People ; so that after I had spoke a few Words, they were quiet and attentive to the End.

*Mond.* 6. While I was preaching at *Islington*, and rebuking sharply, those that had made Shipwreck of the Faith, a Woman drop’d down, struck as was supposed with Death, having the Use of all her Limbs quite taken from her. But she knew the next Day, she should not die, but live, and declare the Loving-kindness of the Lord.

*Tuesd.* 14. I met with a Person who was to be pitied indeed. He was once a zealous Papist, but being convinced he was wrong, cast off Popery and Christianity together. He told me at once, “ Sir, I scorn to deceive you, or any Man living. Don’t tell me of your Bible. I value it not. I don’t believe a Word of it.” I asked, “ Do you believe there is a GOD ? And what do you believe concerning him ? He replied, “ I know there is a GOD. And I believe him to be the Soul of all, the *Anima Mundi* : If he be not rather, as I sometimes think is more  
pro-

probable, the  $\tau\omicron$  Πᾶν, the whole Compages of Body and Spirit, every where diffused. But farther than this, I know not. All is dark; my Thought is lost. Whence I come, I know not; nor What or Why I am; nor Whither I am going. But this I know, I am unhappy. I am weary of Life. I wish it were at an End." I told him, "I would pray to the God in whom I believed, to shew him more Light before he went hence; and to convince him, how much Advantage every Way a Believer in Christ had over an Infidel.

*Sund. 19.* I found one who was a fresh Instance of that strange Truth, *the Servants of GOD suffer nothing.* His Body was well nigh torn asunder with Pain. But GOD made all his Bed in his Sickness. So that he was continually giving Thanks to GOD, and making his Boast of his Praise.

At five, I besought all that were present, to be *Followers of GOD, as dear Children, and to walk in Love as Christ also loved us, and gave himself for us.* Many who were gathered together for that Purpose, endeavoured by shouting to drown my Voice. But I turned upon them immediately, and offered them Deliverance from their hard Master. The Word sunk deep into them, and they opened not their Mouth. *Satan, thy Kingdom hath suffered Loss. Thou Fool! How long wilt thou contend with him that is mightier than thou?*

*Mond. 20.* I began declaring that *Gospel of Christ, which is the Power of GOD unto Salvation,* in the midst of the Publicans and Sinners, at *Shorts-Gardens, Drury-Lane.*

*Wedn. 22.* I spent an Hour with Mr. St—. O what  $\pi\epsilon\upsilon\sigma\alpha\nu\omicron\lambda\omicron\gamma\iota\alpha$  (Persuasiveness of Speech) is here! Surely, all the Deceivableness of Unrighteousness. Who can escape, except God be with him?

*Thurs. 23.* I was inform'd of an awful Providence. A poor Wretch, who was here the last Week, cursing, and blaspheming, and labouring with all his Might, to hinder the Word of GOD, had afterwards boasted to many, that "he would come again on Sunday,

and no Man should stop his Mouth then." But on *Friday* God laid his Hand upon him, and on *Sunday* he was buried.

Yet on *Sunday* the 26th, while I was inforcing that great Question, with an Eye to the spiritual Resurrection, *Why should it be thought a Thing incredible with you, that GOD should raise the Dead?* The many-headed Beast began to roar again. I again proclaimed Deliverance to the Captives. And their deep Attention shew'd, that the Word sent to them, did not return empty.

*Mond.* 27. The surprizing News of poor Mr. S—d's Death was confirmed. Surely God will maintain his own Cause. Righteous art thou, O LORD!

*Sat. Nov.* 1. While I was preaching at *Long-Lane*, the Storm was so exceeding high, that the House we were in, shook continually. But so much the more did many rejoice in him, whom the Winds and the Seas obey, finding they were ready to obey his Call, if he should then require their Souls of them.

*Mond.* 3. We distributed, as every one had Need, among the numerous Poor of our Society, the Cloaths of several Kinds, which many who could spare them, had brought for that Purpose.

*Sund.* 9. I had the Comfort of finding all our Brethren that are in Band, of one Heart and of one Mind.

*Mond.* 10. Early in the Morning I set out, and the next Evening came to *Bristol*.

I found my Brother, (to supply whose Absence I came) had been in *Wales* for some Days. The next Morning I enquired particularly into the State of the little Flock. In the Afternoon we met together, to pour out our Souls before God, and beseech him to bring back into the Way, those who had erred from his Commandments.

I spent the rest of the Week in speaking with as many as I could, either comforting the feeble-minded, or confirming the Wavering, or endeavouring to find and save that which was lost.

*Sun. 1.*



*Sund.* 16. After communicating at St. James's, our Parish Church, with a numerous Congregation, I visited several of the sick. Most of them were ill of the spotted Fever: which, they informed me, had been extremely mortal, few Persons recovering from it. But GOD had said, *Hitherto shalt thou come.* I believe, there was not one with whom we were, but recovered.

*Monday, Tuesday and Wednesday,* I visited many more, partly of those that were sick or weak, partly of the lame that had been turned out of the Way; having Confidence in GOD, that he would yet return unto every one of these, and leave a Blessing behind him.

*Thursd.* 20. My Brother returned from *Wales.* So, early on *Frid.* 21, I left *Bristol,* and on *Sat.* in the Afternoon, came safe to *London.*

*Tuesd.* 25. After several Methods proposed for employing those who were out of Business, we determined to make a Trial of one, which several of our Brethren recommended to us. Our Aim was, with as little Expence as possible, to keep them at once from Want and from Idleness, in order to which we took twelve of the poorest, and a Teacher, into the Society Room, where they were employed for four Months, till Spring came on, in Carding and Spinning of Cotton. And the Design answered; they were employed; and maintained, with very little more than the Produce of their own Labour.

*Frid.* 28. A Gentleman came to me full of Good-will, to exhort me, "not to leave the Church; or (which was the same Thing, in his Account) to use extemporary Prayer: which (said he) I will prove to a Demonstration to be no Prayer at all. For you can't do two Things at once. But Thinking how to pray, and Praying are two Things. Ergo, you can't both think and pray at once." Now, may it not be proved by the self-same Demonstration, that Praying by a Form is no Prayer at all? *e. g.* "You can't do two Things at once. But Reading and Praying are two Things. Ergo you can't both read and pray at once." Q. E. D.

In the Afternoon, I was with one of our Sisters, who for two Days was believed to be in the Agonies of Death, being then in travail with her first Child. " But the Pain, she declared, was as nothing to her ; her Soul being filled all that Time, with Joy unspeakable."

*Mond. Dec. 1.* Finding many of our Brethren and Sisters offended at each other, I appointed the several Accusers to come and speak face to face with the Accused. Some of them came almost every Day this Week. And most of the Offences vanished away. Where any Doubt remained, I could only advise them each to look to his own Heart : And to suspend their Judgments of each other, till GOD should bring to Light the hidden Things of Darknes.

*Frid. 12.* Having received many unpleasing Accounts concerning our little Society in *Kingfwood*, I left *London*, and after some Difficulty and Danger, by Reason of much Ice in the Road, on *Saturday* Evening came to my Brother at *Bristol*, who confirmed to me what I did not desire to hear.

*Sund. 14.* I went to *Kingfwood*, intending, if it should please GOD, to spend some time there, if haply I might be an Instrument in his Hand, of repairing the Breaches which had been made : That we might again, with one Heart and one Mouth glorify the Father of our Lord JESUS CHRIST.

*Mond. 15.* I began expounding, both in the Morning and Evening, our LORD'S Sermon upon the Mount. In the Day-time I laboured to heal the Jealousies and Misunderstandings which had arisen, warning every Man, and exhorting every Man, " See that ye fall not out by the Way."

*Tuesd. 16.* In the Afternoon I preached on *Let Patience have her perfect Work*. The next Evening Mr. C—— came back from a little Journey into *Wiltshire*. I was greatly surprized, when I went to receive him, as usual, with open Arms, to observe him quite cold, so that a Stranger would have judged, he had scarce ever seen me before, However, for the

the present I said nothing, but did him Honour before the People.

*Frid.* 19. I press'd him to explain his Behaviour. He told me many Stories which he had heard of me. Yet it seem'd to me, something was still behind. So I desired we might meet again in the Morning.

*Sat.* 20. A few of us had a long Conference together. Mr. C—— now told me plainly, "He could not agree with me, because I did not preach the Truth, in particular, with regard to Election." We then entered a little into the Controversy; but without Effect.

*Sund.* 21. In the Morning I inforced those Words, *Beloved, if GOD so loved us, we ought to love one another.* Three of our Sisters I saw in the Afternoon, all supposed to be near Death, and calmly rejoicing in Hope of speedily going to Him whom their Souls loved.

At the Love Feast which we had in the Evening at *Bristol*, seventy or eighty of our Brethren and Sisters from *Kingswood*, were present, notwithstanding the heavy Snow. We all walked home together, thro' the most violent Storm of Sleet and Snow which I ever remember; the Snow also lying above Knee deep in many Places. But our Hearts were warmed, so that we went on rejoicing and praising GOD for the Consolation.

*Wedn.* 24. My Brother set out for *London*. *Thursd.* 25. I met with such a Case, as I do not remember either to have known or heard of before. *L———* a *Sm———* after many Years of Mourning, was filled with Peace and Joy in believing. In the midst of this, without any discernible Cause, such a Cloud suddenly overwhelm'd her, that she could not believe her Sins were ever forgiven at all; nor that there was any such Thing as Forgiveness of Sins. She could not believe, that the Scriptures were true, nor that there was any Heaven or Hell, or Angel, or Spirit, or any GOD. One more I have since found in the same State. So sure it is, that all Faith is the Gift

of God; which, the Moment he withdraws, the evil Heart of Unbelief will poison the whole Soul.

*Frid. 26.* I returned early in the Morning to *Kingf-wood*, in order to preach at the usual Hour. But my Congregation was gone to hear Mr. C——, so that (except a few from *Bristol*) I had not above two or three Men, and as many Women, the same Number I had had once or twice before.

In the Evening I read (nearly) thro' a Treatise of Dr. *John Edwards*, on the *Deficiency of Human Knowledge and Learning*. Surely, never Man wrote like this Man! At least, none of all whom I have seen. I have not seen so haughty, over-bearing, pedantick a Writer! Stiff and trifling in the same Breath: Positive and opiated to the last Degree, and of Course treating others with no more Good-manners than Justice. But above all, sour, ill-natured, morose, without a Parallel, which indeed is his distinguishing Character. Be his Opinion right or wrong, if Dr. *Edwards's* Temper were the Christian Temper, I would abjure Christianity for ever.

*Tuesd. 30.* I was sent for by one, who had been a zealous Opposer of *this Way*. But the Lover of Souls now opened her Eyes, and cut her off from trusting in the Multitude of her Good Works: so that finding no other Hope left, she fled, poor and naked to the Blood of the Covenant, and a few Days after, gladly gave up her Soul, into the Hands of her faithful Redeemer.

At six, the Body of *Alice Philips* being brought into the Room, I explained, *To day shalt thou be with me in Paradise*. This was she, whom her Master turned away the last Year, "for receiving the Holy Ghost." And she had then scarce where to lay her Head. But she hath now an House of God, eternal in the Heavens.

*Wedn. 31.* Many from *Bristol* came over to us, and our Love was greatly confirmed toward each other. At half an Hour after eight, the House was filled from End to End, where we concluded the Year, wrestling with God in Prayer, and praising him for  
the

the wonderful Work which he had already wrought upon Earth.

*January 1. 1741.* I explained, “ *If any Man be in CHRIST, he is a new Creature.* But many of our Brethren, I found, had no Ears to hear; having *disputed away* both their Faith and Love. In the Evening, out of the Fulness that was given me, I expounded those Words of *St. Paul* (indeed, of every true Believer) *To me to live is CHRIST, and to die is gain.*

*Sat. 3.* The Bodies of *Anne Cole* and *Elizabeth Davis* were buried. I preached before the Burial, on *Elected are the Dead which die in the LORD. Even so saith the Spirit. For they rest from their Labours, and their Works do follow them.* Sometime after *Eliz. Davis* was speechless, being desired to hold up her Hand, if she knew she was going to *God*, she looked up, and immediately held up both her Hands. On *Wednesday* I had asked *Anne Cole*, whether she chose to live or die? She said, “ I do not chuse either, I chuse nothing, I am in my Saviour’s Hands, and I have no Will but His. Yet I know, he will restore me soon.” And so he did, in a few Hours, to the Paradise of *God*.

*Sund. 4.* I shewed the absolute Necessity of *forgetting the Things that are behind*, whether Works, Sufferings or Gifts, if we would *press toward the Mark of the Prize of our High-calling.* In the Evening, all the Bands being present, both of *Bristol* and *Kingswood*, I simply related what *God* had done by me, for them of *Kingswood* in particular: And what Return many of them had made, for several Months last past; by their continual Disputes, Divisions and Offences, causing me to go heavily all the Day long.

*Wedn. 7.* I found another Believer, patiently waiting for the Salvation of *God*, desiring neither Health, nor Ease, nor Life, nor Death, but only that his Will should be done.

*Thurs. 8.* I expounded the twenty-third Psalm, and many were *led forth by the Waters of Comfort*: Two especially, who never knew till then, that their Iniquities were forgiven and their Sin covered.

*Sund. 11.* I met with a surprizing Instance of the Power of the Devil. While we were at the Room, Mrs. *J——s*, sitting at home, took the Bible to read. But on a sudden threw it away, saying, “ I am good enough. I will never read or pray more.” She was in the same Mind when I came ; often repeating, “ I used to think, I was full of Sin, and that I sinned in every Thing I did. But now I know better. I am a good Christian. I never did any Harm in my Life. I don’t desire to be any better than I am.” She spoke many Things to the same Effect, plainly shewing, that the Spirit of Pride, and of Lies, had the full Dominion over her. *Mond. 12.* I asked, “ Do you desire to be healed ?” She said, “ *I am whole.*” *But do you desire to be saved?* She replied, I am saved. I ail nothing. I am happy.” Yet it was easy to discern, She was in the most violent Agony, both of Body and Mind : Sweating exceedingly, notwithstanding the severe Frost, and not continuing in the same Posture a Moment. Upon our beginning to pray, she raged beyond Measure, but soon sunk down as dead. In a few Minutes she revived, and joined in Prayer. We left her, for the present, in Peace.

*Mond. 12.* In the Evening our Souls were so filled with the Spirit of Prayer and Thanksgiving, that I could scarce tell how to expound, till I found where it is written, *My Song shall be always of the Loving-kindness of the Lord. With my Mouth will I ever be shewing thy Truth, from one Generation to another.*

All this Day Mrs. *J——s* was in a violent Agony, till starting up in the Evening, she said, “ Now they have done. They have just done. *C——* prayed, and *Humphreys* preached. (And indeed, so they did.) And they are coming hither as fast as they can.” Quickly after they came in. She immediately cried out, “ Why, what do you come for? You can’t pray. You know you can’t.” And they could not open their Mouths ; so that after a short time, they were constrained to leave her as she was.

Many came to see her on *Tuesday*; to every one of whom she spoke, concerning either their actual or their Heart-sins, and that so closely that several of them went away in more Haste than they came. In the Afternoon Mr. J—— sent to *Kingswood* for me. She told him, “ Mr. *Wesley* won't come to Night. He will come in the Morning. But God has begun, and he will end the Work by himself. Before six in the Morning I shall be well.” And about a Quarter before six the next Morning, after lying quiet a while, she broke out, “ Peace be unto thee (her Husband.) Peace be unto this House. The Peace of God is come to my Soul. I know that my Redeemer liveth.” And for several Days her Mouth was filled with his Praise, and her Talk was wholly of his wondrous Works.

*Thursf. 15.* I went to one of our Brothers, who being (as was supposed) struck with Death, was rejoicing with Joy unspeakable. His Mouth overflowed with Praise, and his Eyes with Tears, in hope of going soon to him he loved.

*Mond. 18.* I found, from several Accounts, it was absolutely necessary for me to be at *London*. I therefore desired the Society to meet in the Evening, and having settled Things in the best Manner I could, on *Tuesday* set out, and on *Wednesday* Evening met our Brethren at the Foundery.

*Thursd. 22.* I began expounding where my Brother had left off, *viz.* at the 4th Chapter of the first Epistle of St. *John*. He had not preached the Morning before; nor intended to do it any more. *The Philistines are upon thee, Sampson.* But the Lord is not departed from thee. He shall strengthen thee yet again, and thou shalt be avenged of them, for the Loss of thy Eyes.

*Sund. 25.* I enforced that great Command, *As we have Opportunity let us do good unto all Men:* And in the Evening, those solemn Words, *Take heed, Brethren, that there be not in any of you, an evil Heart of Unbelief, in departing from the living GOD.*

*Wedn. 28.* Our old Friends, Mr. *Gambold* and Mr. *Hall*, came to see my Brother and me. The Conversation turned wholly on *silent Prayer* and *quiet Waiting* for GOD, which they said, was the *only possible Way* to attain living, saving Faith.

*Sirenium Cantus, & Circes pocula nosti?*

Was there ever so pleasing a Scheme? But where is it written? Not in any of those Books which I account the Oracles of GOD. I allow, If there is a better Way to GOD, than the scriptural Way, this is it. But the Prejudice of Education so hangs upon me, that I cannot think there is. I must therefore still *wait* in the Bible-way, from which this differs as Light from Darkness.

*Frid. Jan. 30.* I preached in the Morning on, *Then shall they fast in those Days*, and in the Afternoon spent a sweet Hour in Prayer with some hundreds of our Society.

*Sund. Feb. 1.* A private Letter, wrote to me by Mr. *Whitefield*, having been printed without either his Leave or mine, great Numbers of Copies were given to our People, both at the Door and in the *Foundery* itself. Having procured one of them, I related (after Preaching) the naked Fact to the Congregation, and told them, "I will do just what I believe Mr. *Whitefield* would, were he here himself." Upon which I tore it in Pieces before them all. Every one who had received it did the same. So that in two Minutes, there was not a whole Copy left. Ah poor *Abitophel!*

*Ibi omnis Effusus labor!*

*Wedn. 4.* Being the General Fast-day, I preached in the Morning on those Words, *Shall I not visit for these Things, saith the Lord? Shall not my Soul be avenged on such a Nation as this?* Coming from the Service at St. *Luke's*, I found our House so crowded, that the People were ready to tread one upon another.



other. I had not designed to preach; but seeing such a Congregation, I could not think it right to send them empty away: And therefore expounded the Parable of the barren Fig-tree. O that it may at length bear Fruit!

From hence I went to *Deptford*, where many poor Wretches were got together, utterly void both of common Sense and common Decency. They cried aloud, as if just come from *among the Tombs*. But they could not prevail against the Holy One of GOD. Many of them were altogether confounded, and I trust will come again with a better Mind.

*Tuesf. 10.* (Being *Shrove-Tuesday*) before I began to preach, many Men of the baser Sort, having mixt themselves with the Women, behaved so indecently, as occasioned much Disturbance. A Constable commanded them, "To keep the Peace." In Answer to which they knock'd him down. Some who were near seized on two of them, and by shutting the Doors, prevented any farther Contest. Those two were afterwards carried before a Magistrate, and on their Promise of better Behaviour, discharged.

*Thursf. 12.* My Brother returned from *Oxford*, and preached on, *the true Way of waiting for GOD*: Thereby dispelling at once the Fears of some, and the vain Hopes of others: Who had confidently affirmed, "That Mr. *Charles Wesley* was still already, and would come to *London* no more."

*Mond. 16.* While I was preaching at *Long-lane*, the Host of the Aliens gathered together. And one large Stone (many of which they threw) went just over my Shoulder. But no one was hurt in any Degree. For thy *Kingdom ruleth over all*.

All Things now being settled according to my Wish, on *Tuesd. 17.* I left *London*. In the Afternoon I reached *Oxford*, and leaving my Horse there, set out on Foot for *Stanton-Harcourt*. The Night overtook me in about an Hour, accompanied with heavy Rain. Being wet and weary, and not well knowing my Way, I could not help saying in my Heart, (tho' ashamed of my Want of Resignation to GOD's Will)

O that thou wouldst *stay the Bottles of Heaven!* Or at least give me Light, or an honest Guide, or some Help in the Manner thou knowest! Presently the Rain ceased: The Moon broke out, and a friendly Man overtook me, who set me on his own Horse, and walk'd by my Side, till we came to Mr. *Gambold's* Door.

*Wedn.* 18. I walked on to *Burford*: On *Thursday* to *Malmsbury*, and the next Day to *Bristol*. *Sat.* 21. I enquired as fully as I could, concerning the Divisions and Offences, which notwithstanding the earnest Cautions I had given, began afresh to break out in *Kingswood*. In the Afternoon I met a few of the Bands there; but it was a cold, uncomfortable Meeting. *Sund.* 22. I endeavoured to shew them the Ground of many of their Mistakes, from those Words, *Ye need not that any Man teach you, but as that same anointing teacheth you*: A Text which had been frequently brought in Support of the rankest Enthusiasm. Mr. C——, and fifteen or twenty others, came up to me after Sermon. I told them, “They had not done right, in speaking against me behind my Back.” Mr. C——, A—— A——, and T—— B——, as the Mouth of the rest replied, “They had said no more of me behind my Back, than they would say to my Face; which was, That I did *preach up Man's Faithfulness*, and not the Faithfulness of God.”

In the Evening was our Love feast at *Bristol*: In the Conclusion of which, there being mention made, that many of our Brethren at *Kingswood* had form'd themselves into a separate Society; I related to them at large the Effects of the Separations which had been made from Time to Time in *London*: And likewise the Occasion of this, *viz.* Mr. C——'s preaching other Doctrine than that they had before received. The natural Consequence was, that when my Brother and I preached the same which we had done from the Beginning, many censured and spoke against us both; whence arose endless Strife and Confusion.

T——

T—— B—— replied, “ Why, we preached false Doctrine ; we preached, that there is Righteousness in Man.” I said, “ So there is, after the Righteousness of CHRIST is imputed to him thro’ Faith. But who told you, that what we preached was false Doctrine ? Whom would you have believed this from, but Mr. C—— ? Mr. C—— answered, “ You *do* preach Righteousness in Man. I did say this. And I say it still. However, we are willing to join with you. But we will also meet, apart from you. For we meet to confirm one another in those Truths, which you speak against.”

I replied, “ You should have told me of this before, and not have supplanted me in my own House, stealing the Hearts of the People, and by private Accusations, separating very Friends. He said, “ I have never privately accused you,” I said, “ My Brethren, judge :” And read as follows :

Jan. 17. 1741.

To the Reverend Mr. *George Whitefield*.

*My dear Brother,*

“ That you might come quickly, I have written a second Time.

I sit solitary, like *Eli*, waiting what will become of the Ark. And while I wait and fear the carrying of it away from among my People, my Trouble increases daily. How glorious did the Gospel seem once to flourish in *Kingswood* !—— I spake of the everlasting Love of CHRIST with sweet Power.—— But now Bro. *Charles* is suffered to open his Mouth against this Truth, while the frightened Sheep gaze and fly, as if no Shepherd was among them.—— It is just as tho’ *Satan* was now making War with the Saints, in a more than common Way. O pray for the distress’d Lambs yet left in this Place, that they faint not. Surely they would, if Preaching would do it. For they have nothing whereon to rest (who now attend on the Sermons) but their own Faithfulness.——

“ With

“ With univerfal Redemption Bro. *Charles* pleafes the World — Bro. *John* follows him in every Thing. I believe no Atheift can more preach againft Predefination than they. And all who believe Election, are counted Enemies to God, and called fo.”

“ Fly, dear Brother. I am as alone. — I am in the midft of the Plague. — If God give thee leave, make Hafte.

Mr. C — flood up and faid, “ That Letter is mine. I fent it to Mr. *Whitefield*. And I do not retract any Thing in it, nor blame myfelf for fending it.”

Perceiving fome of our Brethren began to fpeak with Warmth, I defired he would meet me at *Kingswood* on *Saturday*, where each of us could fpeak more freely, and that all Things might fleep till then.

*Tuefd. 24.* The Bands meeting at *Bristol*, I read over the Names of the united Society, being determined that no Diforderly Walker fhould remain therein. Accordingly, I took an Account of every Perfon, 1. To whom any reasonable Objection was made. 2. Who was not known to and recommended by fome, on whose Veracity I could depend. To thofe who were fufficiently recommended, Tickets were given on the following Days. Most of the reft I had face to face with their Accufers, and fuch as either appeared to be innocent, or confeft their Faults and promifed a better Behaviour, were then received into the Society. The others were put upon Trial again, unlefs they voluntarily expelled themfelves. About forty were by this Means feparated from us; I truft, only for a Seafon.

*Sat. 28.* I met the *Kingswood* Bands again, and heard all who defired it, at large: After which I read the following Paper:

“ By many Witneffes it appears, that feveral Members of the Band Society in *Kingswood*, have made it their common Practice, to scoff at the Preaching of Mr. *John* and *Charles Wesley*: That they have cenfured and fpoken evil of them behind their Backs, at the very Time they profefs'd Love and Esteem to  
 2 their

“ their Faces : That they have studiously endeavoured to prejudice other Members of that Society against them ; and in order thereto, have belied and slandered them in divers Instances.

“ Therefore, not for their Opinions, nor for any of them (whether they be right or wrong) but for the Causes above-mentioned, *viz.* for their scoffing at the Word and Ministers of God, for their Tale-bearing, Backbiting and Evil-speaking, for their Diffembling, Lying and Slandering,

“ I *John Wesley*, by the Consent and Approbation of the Band-Society in *Kingswood*, do declare the Persons above-mentioned, to be no longer Members thereof. Neither will they be so accounted until they shall openly confess their Fault, and thereby do what in them lies, to remove the Scandal they have given.”

At this they seemed a little shock'd at first ; but Mr. C——, T—— B——, and A—— A——, soon recovered and said, “ They had heard both my Brother and me, many Times preach Popery. However, they would join with us if we would. But they would not own they had done any Thing amiss.”

I desired them, to consider of it yet again, and give us their Answer the next Evening.

The next Evening, *March 1.* they gave the same Answer as before. However, I could not tell how to part : But exhorted them to wait yet a little longer, and wrestle with God, that they might know his Will concerning them.

*Frid. 6.* Being still fearful of doing any Thing rashly, or contrary to the great Law of Love, I consulted again with many of our Brethren, concerning the farther Steps I should take. In Consequence of which, on *Sat. 7.* all who could of the Bands being met together, I told them, “ Open Dealing was best ; and I would therefore tell them plainly, what I thought (setting all Opinions aside) had been wrong in many of them, *viz.*

1. “ Their despising the Ministers of God and slighting his Ordinances, 2. Their not speaking or

praying when met together, till they were sensibly moved thereto, and 3. Their dividing themselves from their Brethren, and forming a separate Society :

“ That we could not approve of delaying this Matter, because the Confusion that was already, increased daily :

“ That, upon the whole, we believed the only Way to put a Stop to these growing Evils, was for every one now to take his Choice, and quit one Society, or the other.”

T—— B—— replied, “ It is our holding Election, is the true Cause of your separating from us.” I answered, “ You know in your Conscience it is not. There are several Predestinarians in our Societies both at *London* and *Bristol* : Nor did I ever yet put any one out of either, because he held that Opinion.”

He said, “ Well, we will break up our Society, on Condition you will receive and employ Mr. C—— as you did before.”

I replied, “ My Brother has wrong'd me much. But he doth not say, “ I repent.”

Mr. C—— said, “ Unless in not speaking in your Defence, I do not know that I have wrong'd you at all.”

I rejoin'd, “ It seems then nothing remains, but for each to chuse which Society he pleases.”

“ Then after a short Time spent in Prayer, Mr. C—— went out, and about half of those who were present, with him.

*Sund. 8.* After preaching at *Bristol*, on the Abuse and the right Use of the Lord's Supper, I earnestly besought them at *Kingswood*, to beware of *offending in Tongue*, either against Justice, Mercy or Truth. After Sermon, the Remains of our Society met, and found we had great Reason to bless God, for that after fifty two were withdrawn, we had still upwards of ninety left. O may these, at least, hold the Unity of Spirit, in the Bond of Peace !

I will shut up this melancholy Subject with Part of a Letter, wrote by my Brother about this Time.

“ If

“ If you think proper, you may shew B. C—— what follows.” (N. B. I did *not* think it proper then.)

“ My dearest Brother *John C——*, in much Love and Tendernefs I speak. You came to *Kingswood*, upon my Brother’s sending for you. You served under him in the Gospel as a Son. I need not say how well he loved you. You used the Authority he gave you, to overthrow his Doctrine. You every where contradicted it. (Whether true or false is not the Question.) But you ought first to have fairly told him, “ I preach contrary to you. Are you willing, notwithstanding, that I should continue *in your House*, gain-saying you? If you are not, I have no more Place in these Regions. You have a Right to this open Dealing. I now give you fair Warning. shall I stay here opposing you, or shall I depart?”

“ My Brother, have you dealt thus honestly and openly with him? No. But you have stole away the People’s Heart from him. And when some of them *basely treated* their *best Friend*, G<sup>OD</sup> only excepted, how patiently did you take it? When did you ever vindicate us, as we have you? Why did you not plainly tell them, “ You are eternally indebted to these Men. Think not that I will stay among you, to head a Party against my dearest Friend. ——And Brother, as he suffers me to call him, having humbled himself for my Sake, and given me (no Bishop, Priest or Deacon) the Right Hand of Fellowship. If I hear that one Word more is spoken against you, I will leave you that Moment, and never see your Face more.”

This had been just and honest, and *not more* than we have deserved at your Hands. I say *we*; for God is my Witness, how condescendingly loving I have been toward you. Yet did you so forget yourself, as both openly and privately to contradict my Doctrine, while in the mean time I was as a deaf Man that heard not, neither answered a Word, either in private or publick.

Ah my Brother! I am distressed for you. I would— But you will not receive my Saying. Therefore I can only commit you to Him who hath commanded us to forgive one another, even as GOD, for CHRIST'S Sake hath forgiven us."

*Sund.* 15. I preached twice at *Kingswood*, and twice at *Bristol*, on those Words of a troubled Soul, O that I had Wings like a Dove, for then would I flee away and be at Rest.

One of the Notes I received to-day was as follows. "A Person whom GOD has visited with a Fever, and has wonderfully preserved seven Days in a Hay-mow, without any Sustenance but now and then a little Water out of a Ditch, desires to return GOD Thanks. The Person is present and ready to declare, what GOD has done both for his Body and Soul. For the three first Days of his Illness he felt nothing but the Terrors of the LORD, greatly fearing lest he should drop into Hell; till after long and earnest Prayer, he felt himself given up to the Will of GOD, and equally content to live or die. Then he fell into a refreshing Slumber, and awaked full of Peace and the Love of GOD."

*Tuesd.* 17. From these Words, *Shall not the Judge of all the Earth do right*, I preached a Sermon (which I have not done before in *Kingswood* School since it was built) directly on Predestination. On *Wednesday* (and so every *Wednesday* and *Thursday*) I saw the Sick in *Bristol*: Many of whom I found were blessing GOD for his seasonable Visitation. In the Evening I put those of the Women who were grown slack, into distinct Bands by themselves: And sharply reprov'd many, for their Unfaithfulness to the Grace of GOD: Who bore Witness to his Word by pouring upon us all the Spirit of Mourning and Supplication.

*Thursd.* 19. I visited many of the Sick, and among the rest, *J— W—*, who was in grievous Pain both of Body and Mind. After a short time spent in Prayer, we left her. But her Pain was gone; her Soul being in full Peace, and her Body also so strengthened,



strengthened, that she immediately rose, and the next Day went abroad.

*Sat. 21.* I explained in the Evening, the 33d Chapter of *Ezekiel*: In applying which I was suddenly seized with such a Pain in my Side that I could not speak. I knew my Remedy, and immediately kneeled down. In a Moment the Pain was gone: And the Voice of the Lord cried aloud to the Sinners, *Why will ye die, O House of Israel.*

*Mond. 23.* I visited the Sick in *Kingswood*: One of whom surprized me much. Her Husband died of the Fever some Days before. She was seized immediately after his Death; then her eldest Daughter; then another and another of her Children, six of whom were now sick round about her, without either Physic, Money, Food, or any visible Means of procuring it. Who but a Christian can at such a Time say from the Heart, "*Blessed be the Name of the Lord?*"

Finding all Things now, both at *Kingswood* and *Bristol*, far more settled than I expected, I complied with my Brother's Request, and setting out on *Wednesday 25*, the next Day came to *London*.

*Sat. 28.* Having heard much of Mr. *Whitefield's* unkind Behaviour, since his Return from *Georgia*, I went to him to hear him speak for himself, that I might know how to judge. I much approved of his Plainness of Speech. He told me, "He and I preach'd two different Gospels, and therefore he not only would not join with, or give me the Right-hand of Fellowship, but was resolv'd publickly to preach against me and my Brother, wheresoever he preach'd at all." Mr. *Hall* (who went with me) put him in mind, of the Promise he had made but a few Days before, That "whatever his private Opinion was, he would never publickly preach against us." He said, "That Promise was only an Effect of human Weakness, and he was now of another Mind."

*Mond. 30.* I fix'd an Hour every Day, for speaking with each of the Bands, that no disorderly Walker might remain among them, nor any of a careless or

contentious Spirit. And the Hours from ten to two, on every Day, but *Saturday*, I set apart for speaking with any who should desire it.

*Wedn. April 1.* At his earnest and repeated Request, I went to see one under Sentence of Death in the New Prison. But the Keepers told me, “Mr. *Wilson* (the Curate of the Parish) had given Charge I should not speak with him.” I am clear from the Blood of this Man. Let Mr. *Wilson* answer for it to GOD.

*Sat. 4.* I believed both Love and Justice required that I should speak my Sentiments freely to Mr. *Wh*——, concerning the *Letter* he had published, said to be *in Answer to my Sermon on Free Grace*. The Sum of what I observed to him was this, 1. That it was quite imprudent to publish it at all, as being only the putting of Weapons into their Hands, who loved neither the one nor the other. 2. That if he was constrained to *bear his Testimony* (as he term'd it) against the Error I was in, he might have done it by publishing a Treatise on this Head, without ever calling my Name in question: 3. That what he had published was a mere Burlesque upon an Answer, leaving four of my eight Arguments untouch'd, and handling the other four in so *gentle* a manner, as if he was afraid they would burn his Fingers: However, that 4. He had said enough, of what was wholly foreign to the Question, to make an open (and probably, irreparable) Breach, between him and me: Seeing *for a treacherous Wound, and for the bewraying of Secrets, every Friend will depart.*

*Mond. 6.* I had a long Conversation with *Peter Böhler*. I marvel how I refrain from joining these Men. I scarce ever see any of them but my Heart burns within me. I long to be with them. And yet I am kept from them.

*Tuesd. 7.* I dined with one who had been a profest Atheist, for upwards of twenty Years. But coming some Months since to make sport with the Word of GOD, it cut him to the Heart. And, he could have no Rest Day nor Night, till the GOD whom he had denied spoke Peace to his Soul.

In the Evening, having desired all the Bands to meet, I read over the Names of the United Society; and mark'd those who were of a doubtful Character, that full Enquiry might be made concerning them. On *Thursday*, at the Meeting of that Society I read over the Names of these, and desired to speak with each of them the next Day, or as soon as they had Opportunity. Many of them afterwards gave sufficient Proof, that they were seeking Christ in Sincerity. The rest I determined to keep on Trial, till the Doubts concerning them were remov'd.

*Frid. 10.* In the Evening, at *Shorts-Gardens*, I read over in order to expound the 8th Chapter to the *Romans*. But Thoughts and Words crouded in so fast upon me, that I could get no farther than the first Verse: Nor indeed, than that single Clause, *Who walk not after the Flesh, but after the Spirit*.

*Tuesd. 14.* I was much concerned for one of our Sisters, who having been but a few Times with the *still Brethren*, was on a sudden so much wiser than her Teachers, that I could neither understand her, nor she me. Nor could I help being a little surprized at the profound Indifference she shewed, who a few Days before *would have pluck'd out her Eyes, had it been possible, and given them to me*.

*Wedn. 15.* I explained at *Grey-hound-lane* the latter Part of the 4th Chapter to the *Ephesians*. I was so weak in Body, that I could hardly stand; but my Spirit was much strengthened.

I found myself growing sensibly weaker all *Thursday*; So that on *Frid. 17.* I could scarce get out of Bed, and almost as soon as I was up, was constrained to lie down again. Nevertheless I made shift to drag myself on, in the Evening, to *Shorts-Gardens*. Having, not without Difficulty, got up the Stairs, I read those Words, (tho' scarce intelligibly, for my Voice too was almost gone) *Whom he did foreknow, he did also predestinate*. In a Moment both my Voice and Strength returned. And from that Time for some Weeks I found such bodily Strength, as I had never done before, since my Landing in *America*.

*Mond.*

*Mond. 20.* Being greatly concerned for those who were tost about with divers winds of Doctrine, many of whom were again intangled in Sin, and carried away Captive by *Satan* at his Will: I besought GOD, to shew me, where this would end, and opened my Bible on these Words, *And there was nothing lacking to them, neither small nor great, neither Sons nor Daughters, neither Spoil nor any Thing that they had taken to them. David recovered all.*

*Tuesd. 21.* I wrote to my Brother, then at *Bristol*, in the following Words.

“ As yet I dare in no wise join with the *Moravians*: 1. Because their general Scheme is *mystical*, not *scriptural*, refined in every Point above what is written, immeasurably beyond the plain Gospel. 2. Because there is Darknes and Closeness in all their Behaviour, and Guile in almost all their Words: 3. Because they not only do not practise, but utterly despise and decry Self-denial and the daily Cross: 4. Because they conform to the World, in wearing Gold, and gay or costly Apparel. 5. Because they extend Christian Liberty in many other Respects also, beyond all Warrant of Holy Writ: And, 6. Because they are by no Means zealous of good Works, or at least only to their own People: For these Reasons (chiefly) I will rather, GOD being my Helper, stand quite alone than join with them: I mean, till I have full Assurance, that they are better acquainted with *the Truth as it is in JESUS.*”

*Frid. May 1.* I was with one who told me, “ She had been hitherto taught of Man; but now she was taught of GOD only.” She added, “ That GOD had told her, not to partake of the Lord’s Supper any more; since she fed upon CHRIST continually.” O who is secure from *Satan* transforming himself into an Angel of Light!

In the Evening I went to a little Love-feast which *Peter Böhler* made for those ten, who joined together on this Day three Years, to confess our Faults one to another. Seven of us were present; one being sick, and two unwilling to come. Surely the Time will return, when there shall be again;

“ Union of Mind, as in us all one Soul !”

✓ *Sat. 2.* I had a Conversation of several Hours with P. Böhler and Mr. Spangenberg. Our Subject was, a New Creature ; Mr. Spangenberg’s Account of which was this :

“ The Moment we are justified, a *New Creature*, is put into us. This is otherwise term’d, *the New Man*.

“ But notwithstanding, the *old Creature* or the *old Man*, remains in us till the Day of our Death.

“ And in this *old Man* there remains an *old Heart*, corrupt and abominable, For inward Corruption remains in the Soul, as long as the Soul remains in the Body.”

“ But the *Heart* which is in the *New Man* is clean. And the *New Man* is stronger than the *old* ; so that tho’ Corruption continually *strives*, yet while we look to CHRIST, it cannot *prevail*.

I asked him, “ Is there still an *old Man* in you ?” He said, “ Yes, and will be as long as I live.” I said, “ Is there then Corruption in your Heart ?” He replied, “ In the Heart of my *old Man* there is ; but not in the Heart of my *new Man*.” I asked, “ Does the Experience of your Brethren agree with yours ?” He answered, “ I know what I have now spoken is the Experience of all the Brethren and Sisters throughout our Church.”

A few of our Brethren and Sisters sitting by, then spoke what *they* experienced. He told them, (with great Emotion, his Hand trembling much) “ You all deceive your own Souls. There is no higher State than that I have described. You are in a very dangerous Error. You know not your own Hearts. You fancy your Corruptions are taken away, whereas they are only covered. Inward Corruption never can be taken away, till our Bodies are in the Dust.”

Was then inward Corruption in our Lord ? Or, cannot the Servant be *as* his Master ?

*Sund. 3.* I gave the scriptural Account of one who is in *Christ a New Creature*, from whom *Old Things are passed away*, and in whom *all Things are become new*.

*new.* In the Afternoon, I explained at *Marybone Fields*, to a vast Multitude of People, *He hath shew-ed thee, O Man, what is Good. And what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy GOD.* The Devil's Children fought valiantly for their Master, that his Kingdom should not be destroyed. And many Stones fell on my Right Hand and on my Left. But when I began to examine them closely, what Reward they were to have for their Labour? They vanished away like Smoke.

*Wedn. 6.* Was a Day on which we agreed to meet for Prayer and humbling our Souls before GOD, if haply he might shew us his Will concerning our Re-union with our Brethren of *Fetter-lane*. And to this Intent all the Men and Women-bands met, at one in the Afternoon. Nor did our Lord cast out our Prayer, or leave himself without Witness among us. But it was clear to all, even those who were before the most eagerly desirous of it, That the Time was not come. 1. Because they had not given up their most essentially-erroneous Doctrines; and 2. Because many of us had found so much Guile in their Words, that we could scarce tell, what they really held, and what not?

*Thursf. 7.* I reminded the *United Society*, That many of our Brethren and Sisters, had not needful Food; many were destitute of convenient Clothing: Many were out of Business, and that without their own Fault; and many sick and ready to perish: That I had done what in me lay to feed the Hungry, to cloath the Naked, to employ the Poor, and to visit the Sick: But was not alone sufficient for these Things; and therefore desired all whose Hearts were as my Heart,

1. To bring what Cloaths each could spare, to be distributed among those that wanted most.

2. To give weekly a Penny, or what they could afford, for the Relief of the Poor and Sick:

“ My Design (I told them) is, To employ for the present all the Women who are out of Business, and desire it, in Knitting.”

“ To

“ To these we will first give the common Price for what Work they do, and then add, according as they need.

“ Twelve Persons are appointed to inspect these, and to visit and provide Things needful for the Sick.

“ Each of these is to visit all the Sick within their District, every other Day; and to meet on *Tuesday* Evening, to give an Account of what they have done, and consult what can be done farther.”

This Week the Lord of the Harvest began to put in his Sickle among us. On *Tuesday* our Brother *Price*, our Sister *Bowes* on *Wednesday*, to Day our Sister *Hawthorn* died. They all went in full and certain Hope to him whom their Soul loved.

*Frid.* 8. I found myself much out of Order. However I made shift to preach in the Evening. But on *Saturday* my bodily Strength quite failed, so that for several Hours I could scarce lift up my Head. *Sund.* 10. I was obliged to lie down most Part of the Day, being easy only in that Posture. Yet in the Evening my Weakness was suspended, while I was calling Sinners to Repentance. But at our Love-feast which followed, beside the Pain in my Back and Head, and the Fever which still continued upon me, just as I began to pray, I was seized with such a Cough, that I could hardly speak. At the same Time came strongly into my Mind, *These Signs shall follow them that believe.*— I called on *JESUS* aloud, to *increase my Faith*, and to *confirm the Word of his Grace*. While I was speaking, my Pain vanished away. The Fever left me. My bodily Strength returned. And for many Weeks I felt neither Weakness nor Pain. *Unto Thee, O Lord, do I give Thanks.*

*Thurs.* 14. Hearing that One was in a high Fever, of whom I had for some Time stood in Doubt, I went to her, and ask'd, “ How she did ?” She replied, “ I am very ill—but I am very well. O I am happy, happy, happy; for my Spirit continually rejoices in *God my Saviour*. All the Angels in Heaven rejoice in my Saviour. And I rejoice with them, for I am united to *JESUS*.”

She

She added, "How the Angels rejoice over an Heir of Salvation! How they now rejoice over *me*! And I am Partaker of their Joy. O my Saviour, how happy am I in thee!"

*Frid. 15.* I called again. She was saying as I came in, "My Beloved is mine. And he hath cleansed me from all Sin. O how far is the Heaven above the Earth! so far hath he set my Sins from me. O how did he rejoice, when *he was heard in that he fear'd*? He *was* heard, and he gained a Possibility of Salvation, for me and all Mankind. It is finished. His Grace is free for all. I am a Witness. I was the chief of Sinners, a back-sliding Sinner, a Sinner against Light and Love. But I am washed. I am cleansed."

I asked, "Do you expect to die now?" She said, "It is not shewn me that I shall. But Life or Death is all one to me. I shall not change my Company. Yet I shall more abundantly rejoice, when we stand before the Lord; You and I, and all the other Children which he hath given you."

In the Evening I called upon her again, and found her weaker, and her Speech much altered. I asked her, "Do you *now* believe? Do not you find your Soul in Temptation?" She answered, [smiling and looking up, "There is the Lamb. And where he is, what is Temptation? I have no Darknes, no Cloud. The Enemy may come. But he hath no Part in me." I said, "But does not your Sicknes hinder you?" She replied, "Nothing hinders *me*. It is the Spirit of my Father that worketh in me. And nothing hinders that Spirit. My Body indeed is weak and in Pain. But my Soul is all Joy and Praise."

*Sat. 16.* I mentioned this to *Peter Böbler*. But he told me, "There is no such State on Earth. Sin *will* and *must* always remain in the Soul. The *old Man* will remain till Death. The *old Nature* is like an *old Tooth*. You may break off one bit, and another and another. But you can never get it all away. The Stump of it will stay as long as you live: and sometimes will *ache* too."

*Mond.*



*Mon. 18.* At the pressing Instance of my Brother I left *London*, and the next Evening met him at *Bristol*. I was a little surprized when I came into the Room, just after he had ended his Sermon. Some wept aloud. Some clap'd their Hands; some shouted, and the rest sang Praise; with whom (having soon recovered themselves) the whole Congregation joined. So (I trust) if ever GOD were pleased, that we should suffer for the Truth's Sake, all other Sounds would soon be swallowed up, in the Voice of Praise and Thanksgiving.

*Wedn. 20.* I spent most of the Morning in speaking with the new Members of the Society. In the Afternoon I saw the sick; but not one in Fear, neither repining against GOD.

*Thurs. 21.* In the Evening I published the great Decree of GOD, eternal, unchangeable, (so miserably misunderstood and misrepresented by vain Men that would be wise) *He that believeth shall be saved; he that believeth not shall be damned.*

*Sat. 23.* At a Meeting of the Stewards of the Society (who receive and expend what is contributed weekly) it was found needful to retrench the Expences, the Contributions not answering thereto. And it was accordingly agreed, to discharge two of the Schoolmasters at *Bristol*; the present Fund being barely sufficient, to keep two Masters and a Mistress here, and one Master and Mistress at *Kingswood*.

*Mond. 25.* Having settled all the Business on which I came, I set out early, and on *Tuesday* called at *Windsor*. I found here also a few, who have Peace with GOD, and are full of Love both to him and to one another. In the Evening I preached at the Foundery yet again, on *Stand still and see the Salvation of the Lord.*

*Frid. 29.* I spent an Hour with poor Mr. M——; His usual Frown was vanished away. His Look was clear, open and composed. He listened to the Word of Reconciliation, with all possible Marks of deep Attention, tho' he was too weak to speak. Before I went, we commended him to the Grace of GOD, in

Confidence that our Prayer was heard: To whom at two in the Morning he resigned his Spirit, without any Sigh or Groan.

*Tuesd. June 2.* I spoke plainly to Mr. *Piers*, who told me he had been much shaken by the *still Brethren*. But the Snare is broken: I left him rejoicing in Hope, and praising God for the Consolation.

*Thursd. 4.* I exhorted a crowded Congregation, *Not to receive the Grace of GOD in vain.* The same Exhortation I enforced on the Society (about 900 Persons :) And by their Fruits it doth appear that they begin to love one another, *not in Word only, but in Deed and in Truth.*

*Frid. 5.* Hearing that a deaf and dumb Man near *Marienborn*, had procured a remarkable Letter to be wrote into *England*, I asked *James Hutton*, If he knew of that Letter? And what the Purport of it was? He answer'd, "Yes: He had read the Letter: But had quite forgot what it was about." I then asked Mr. *V—*, who replied, "The Letter was short; but he did not remember the Purport of it."

*Sund. 7.* I preached in *Charles' Square*, on, *the Hour is coming, and now is, when the Dead shall hear the Voice of the Son of GOD, and they that hear shall live.* A violent Storm of Rain began about the Middle of the Sermon. But these Things move not those who seek the Lord. So much the more was his Power present to heal; insomuch that many of our Hearts danced for Joy, praising *the glorious GOD that maketh the Thunder.*

*Mond. 8.* I set out from *Enfield Chace* for *Leicestershire*. In the Evening we came to *Northampton*: And the next Afternoon to Mr. *Ellis'* at *Markfield*, 5 or 6 Miles beyond *Leicester*.

For these two Days, I had made an Experiment, which I had been so often and earnestly prest to do: "Speaking to none concerning the Things of God, unless my Heart was free to it. And what was the Event? Why, 1. That I spoke to none at all, for fourscore Miles together: No, not even to him that travelled with me in the Chaise, unless a few Words

at first setting out : 2. That I had *no Cross* either to bear or to take up, and commonly in an Hour or two fell fast asleep : 3. That I had much Respect shewn me, wherever I came, every one behaving to me, as to a *civil, good-natured Gentleman*. O how pleasing is all this to Flesh and Blood ! Need ye *compass Sea and Land*, to make Profelytes to This !

*Wedn. 10.* I preached in the Morning, on, *The inward Kingdom of GOD*. And many, I trust, found, they were Heathens in Heart, and Christians in Name only.

In the Afternoon we came to *J—— C——n's*, about ten Miles beyond *Markfield*, a plain, open-hearted Man, desirous to know and do the Will of GOD. I was a little surprized at what he said. “ A few Months since there was a great awakening all round us. But since Mr. *S——* came, three Parts in four are fallen as fast asleep as ever. I spoke to him, of drawing People from the Church, and advising them to leave off Prayer. He said, “ There was no Church of *England* left ; and that there was no Scripture for Family-Prayer, nor for praying in private at any particular Times ; which a Believer need not do.” I asked, what our Saviour then meant by saying, *Enter into thy Closet and pray?*” He said, “ O ! that means, enter into the Closet of your Heart.”

Between five and six we came to *Ogbrook*, where Mr. *S——n* then was. I asked Mr. *Greaves*, what Doctrine he taught here ? He said, “ The Sum of all is this, “ If you will believe, *be still*. Do not pretend to *do good* (which you can't do, till you believe) and leave off what you call the *Means of Grace*, such as Prayer and running to Church and Sacrament.”

About Eight Mr. *Greaves* offering me the Use of his Church ; I explained the true Gospel-Stillness : And in the Morning, *Thursd. 11.* to a large Congregation, *By Grace ye are saved thro' Faith*.

In the Afternoon we went on to *Nottingham*, where Mr. *Howe* received us gladly. At eight the Society met, as usual. I could not but observe, 1. That the

Room was not half full, which used till very lately to be crowded within and without. 2. That not one Person who came in, used any Prayer at all; but every one immediately sat down, and began either talking to his Neighbour, or looking about to see who was there. 3. That when I began to pray, there appeared a general Surprize, none once offering to kneel down, and those who stood, chusing the most easy indolent Posture which they conveniently could. I afterward look'd for one of our Hymn-Books upon the Desk (which I knew Mr. *Howe* had brought from *London*) but both that and the Bible were vanished away. And in the Room lay, the *Moravian Hymns* and the *Count's Sermons*.

I expounded (but with a heavy Heart) *Believe in the Lord JESUS, and thou shalt be saved*: And the next Morning described (if haply some of the secure ones might awake from the Sleep of Death) the Fruits of true Faith, *Righteousness, and Peace, and Joy in the Holy Ghost*.

In the Evening we came to *Markfield* again, where the Church was quite full while I explained, *All we like Sheep have gone astray, and GOD hath laid on him the Iniquity of us all*.

Sat. 13. In the Morning I preached on those Words, *To him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted to him for Righteousness*. We then set out for *Melbourn*, where finding the House too small to contain those who were come together, I stood under a large Tree and declared him whom *GOD hath exalted to be a Prince and a Saviour, to give Repentance unto Israel, and Remission of Sins*.

Thence I went to *Hemmington*; where also the House not being large enough to contain the People, they stood about the Door and at both the Windows, while I shewed, *What we must do to be saved*.

One of our Company seemed a little offended when I had done, at "a vile Fellow, notorious all over the Country, for Cursing, Swearing and Drunkenness, tho' he was now grey-headed, being near four-

fourſcore Years of Age." He came to me, and catching me hold by the Hands, ſaid, " Whether thou art a good, or a bad Man, I know not. But I know the Words thou ſpeakeſt are Good. I never heard the like in all my Life. O that God would ſet them Home upon *my* poor Soul!" He then burſt into Tears, ſo that he could ſpeak no more.

*Sund. 14.* I rode to *Nottingham* again, and at eight preached at the Market-place, to an immense Multitude of People, on *The Dead ſhall bear the Voice of the Son of GOD, and they that hear ſhall live.* I ſaw only one or two who behaved lightly, whom I immediately ſpoke to, and they ſtood reprov'd. Yet ſoon after, a Man behind me began aloud to contradict and blaſpheme. But upon my turning to him, he ſtep'd behind a Pillar, and in a few Minutes diſappeared.

In the Afternoon we returned to *Markfield*. The Church was ſo exceſſive hot, being crowded in every Corner, that I could not without Difficulty read the Evening Service. Being afterwards informed, that Abundance of People were ſtill without, who could not poſſibly get into the Church, I went out to them, and explained that great Promise of our Lord, *I will heal their Backſliding, I will love them freely.* In the Evening I expounded in the Church, on her who *loved much, becauſe ſhe had had much forgiven.*

*Mond. 15.* I ſet out for *London*; and read over in the Way, that celebrated Book, *Martin Luther's* Comment on the Epistle to the *Galatians*. I was utterly aſhamed. How have I eſteemed this Book, only becauſe I had heard it ſo commended by others! Or, at beſt, becauſe I had read ſome excellent Sentences, occaſionally quoted from it? But what ſhall I ſay, now I judge for myſelf? Now I ſee with my own Eyes? Why, not only, that the Author makes nothing out, clears up not one conſiderable Difficulty; that he is quite ſhallow in his Remarks on many Paſſages, and muddy and confuſed almoſt on all: But that he is deeply tinctured with *Mysticism* throughout, and hence often fundamentally wrong.

To instance only in one or two Points. How does he (almost in the Words of *Tauler*) decry *Reason*, right or wrong, as an irreconcilable Enemy to the Gospel of Christ? Whereas, what is *Reason* (the Faculty so called) but the Power of Apprehending, Judging and Discourfing? Which Power is no more to be condemned in the grofs, than Seeing, Hearing or Feeling. Again, how blafphemoufly does he speak of Good Works and of the Law of God? Constantly coupling the Law with Sin, Death, Hell or the Devil! And teaching, That Christ *delivers us from* them all alike. Whereas it can no more be prov'd by Scripture, that Christ *delivers us from the Law of GOD*, than that he delivers us *from Holinefs* or *from Heaven*. Here (I apprehend) is the real Spring of the grand Error of the *Moravians*. They follow *Luther*, for better, for worfe. Hence their "No Works, no Law, no Commandments." But who art thou that *ſpeaketh Evil of the Law, and judgeth the Law?*

*Tueſd.* 16. In the Evening I came to *London*, and preached on thoſe Words (*Gal. v. 6.*) *In Chriſt Jeſus neither Circumciſion availeth any Thing, nor Uncircumciſion, but Faith which worketh by Love.* After Reading *Luther's* miſerable Comment upon the Text, I thought it my bounden Duty openly to warn the Congregation againſt that dangerous Treatiſe, and to retract whatever Recommendation I might ignorantly have given of it.

*Weedn.* 17. I ſet out, and rode ſlowly toward *Oxford*. But before I came to *Wycombe* my Horſe tired. There I hired another, which tired alſo before I came to *Tetſworth*. I hired a third here, and reach'd *Oxford* in the Evening.

*Thurſ.* 18. I enquired concerning the Exercifes previous to the Degree of *Batchelor in Divinity*, and adviſed with *Mr. Gambol* concerning the Subject of my Sermon before the Univerſity. But he ſeemed to think it of no Moment: "For (ſaid he) all here are ſo prejudiced, that they will mind nothing you ſay." I know not that. However I am to deliver my own Soul,

Soul, whether they will hear, or whether they will forbear.

I found a great Change among the poor People here. Out of twenty-five or thirty weekly Communicants, only two were left. Not one continued to attend the daily Prayers of the Church. And those few that were once united together, were now torn asunder and scattered abroad.

*Mond. 22.* The Words on which my Book opened at the Society in the Evening were these: *Ye have forsaken my Ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts.—Your Words have been stout against me, saith the Lord. But ye say, wherein have we spoken against thee? Ye have said, It is vain, that we worship GOD? And, what Profit is it, that we keep his Ordinances? Mal. iii.*

*Wedn. 24.* I read over, and partly transcribed, Bishop Bull's *Harmonia Apostolica*. The Position with which he sets out is this, "That all good Works, and not Faith alone, are the necessarily-previous Condition of Justification," or the Forgiveness of our Sins. But in the middle of the Treatise he asserts, "That Faith alone is the Condition of Justification;" "For, Faith, says he, referred to Justification means, all inward and outward good Works. In the latter End he affirms, "That there are two Justifications: And that only inward good Works necessarily precede the Former, but both inward and outward, the Latter."

*Sat. 27.* I rode to London, and enforced in the Evening, that solemn Declaration of the great Apostle, *Do we then make void the Law thro' Faith? GOD forbid. Yea we establish the Law.*

*Sund. 28.* I shewed in the Morning at large, *Where the Spirit of the LORD is, there is Liberty; Liberty from Sin; Liberty to be, to do, and to suffer, according to the written Word.* At five I preached at *Charles' Square*, to the largest Congregation, that, I believe, was ever seen there, on *Almost thou persuadest me to be a Christian.* As soon as

I had done, I quite lost my Voice. But it was immediately restored, when I came to our little Flock, with the Blessing of the Gospel of Peace; and I spent an Hour and half in Exhortation and Prayer, without any Hoarseness, Faintness or Weariness.

*Mond.* 29. I preached in the Morning on, *Ye are saved thro' Faith*. In the Afternoon I expounded at *Windsor*, the Story of the Pharisee and Publican. I spent the Evening at *Wycombe*, and the next Morning, *Tuesd.* 30. returned to *Oxford*.

*Thursd.* July 2. I met Mr. *Gambol* again; who honestly told me, "He was *ashamed* of my Company, and *therefore* must be excused from going to the Society with me" This is plain Dealing at least!

*Sat.* 4. I had much Talk with Mr. *V—*, who allowed, 1. That *there are many* (not one only) *Commands* of God, both to Believers and Unbelievers: And, 2. That the Lord's Supper, the Scripture, and both publick and private Prayer, are God's ordinary *Means* of conveying *Grace* to Man. But what will this private, oral Confession avail, so long as the quite contrary is still declared, in those *sixteen Discourses*, published to all the World, and never yet either corrected or retracted?

*Mond.* 6. Looking for a Book in our College Library, I took down, by Mistake, the Works of *Episcopus*; which opening on an Account of the Synod of *Dort*, I believed it might be useful to read it thro'. But what a Scene is here disclosed? I wonder not at the heavy Curse of God, which so soon after fell on our Church and Nation. What Pity it is, that the *Holy Synod of Trent*, and that of *Dort* did not sit at the same time! Nearly allied as they were, not only as to the *Purity of Doctrine*, which each of them established, but also as to the *Spirit* wherewith they acted! If the latter did not exceed.

*Thursd.* 9. Being in the *Bodleian* Library, I light on Mr. *Calvin's* Account of the Case of *Michael Servetus*; several of whose Letters he occasionally inserts: Wherein *Servetus* often declares in Terms, "I believe the Father is God, the Son is God,  
and



and the Holy Ghost is GOD." Mr. Calvin, however, paints him such a Monster as never was, an *Arian*, a *Blasphemer*, and what not? Besides, strewing over him his Flowers of *Dog*, *Devil*, *Swine*, and so on; which are the usual Appellations he gives to his Opponents. But still he utterly denies his being the Cause of *Serwetus's* Death. "No, says he: "I only advised our Magistrates, as having a Right "to restrain Hereticks by the Sword, to seize upon "and try that Arch-Heretick. But after he was "condemned, I said not one Word about his Execution!"

*Frid. 10.* I rode to *London*, and preached at *Short's Gardens*, on the Name of *JESUS CHRIST* of *Nazareth*. *Sund. 12.* While I was shewing at *Charles's Square*, what it is, *To do justly, to love Mercy, and to walk humbly with our GOD*, a great Shout began. Many of the Rabble had brought an Ox, which they were vehemently labouring to drive in among the People. But their Labour was in vain; for in spite of them all, he ran round and round, one Way and the other, and at length broke thro' the Midst of them clear away, leaving us calmly rejoicing and praising God.

*Mond. 13.* I returned to *Oxford*, and on *Wednesday* rode to *Bristol*. My Brother, I found, was already gone to *Wales*. So that I came just in Season; and that indeed, on another Account also; for a Spirit of Enthusiasm was breaking in upon many, who charged their own *Imaginations* on the *Will of GOD*, and that not *written*, but *imprest on their Hearts*. If these *Impressions* be received as the Rule of Action, instead of the *written Word*, I know nothing so wicked or absurd, but we may fall into, and that without Remedy.

*Frid. 17.* The School at *Kingswood* was throughly filled between eight and nine in the Evening. I shewed them from the Example of *the Corinthians*, what Need we have to bear one with another, seeing we are not to expect *many Fathers in CHRIST*, no, nor young Men among us, as yet. We then poured  
out

out our Souls in Prayer and Praise, and our LORD did not hide his Face from us.

*Sund.* 19. After preaching twice at *Bristol*, and twice at *Kingfwood*, I earnestly exhorted the Society, to continue in the Faith, *enduring Hardship, as good Soldiers of JESUS CHRIST.* On *Monday* (my Brother being now returned from *Wales*) I rode back to *Oxford*.

*Wedn.* 22. At the repeated Instance of some that were there, I went over to *Abingdon*. I preached on, *What must I do to be saved?* Both the Yard and House were full. But so stupid, senseless a People, both in a spiritual and natural Sense, I scarce ever saw before. Yet GOD is able, of *these Stones, to raise up Children to Abraham.*

*Frid.* 24. Several of our Friends from *London*, and some from *Kingfwood* and *Bristol* came to *Oxford*: Alas! How long shall they come from the *East* and from the *West*, and sit down in the Kingdom of GOD, while the Children of the Kingdom will not come in, but remain in utter Darkness!

*Sat.* *July 25.* It being my Turn (which comes, about once in three Years) I preached at *St. Mary's* before the University. The Harvest truly is plentiful. So numerous a Congregation (from whatever Motives they came) I have seldom seen at *Oxford*. My Text was, the Confession of poor *Agrippa*, *Almost thou persuadest me to be a Christian.* I have cast my Bread upon the Waters. Let me find it again after many Days!

In the Afternoon I set out (having no time to spare) and on *Sunday 26.* preached at the *Foundery* on the *Liberty* we have to enter into the *Holiest* by the Blood of *JESUS.*

*Mond.* 27. Finding Notice had been given, that I would preach in the Evening at *Hackney*, I went thither, and openly declared those glad Tidings, *By Grace ye are saved thro' Faith.* Many, we heard, had threatened terrible Things. But no Man opened his Mouth. Perceive ye not yet, that *greater is he that is in us, than he that is in the World?*

*Tuesd.*

*Tuesd.* 28. I visited one that was going heavily and in Fear thro' the Valley of the Shadow of Death. But GOD heard the Prayer, and soon lifted up the Light of his Countenance upon her. So that she immediately broke out into Thanksgiving, and the next Day quietly fell asleep.

*Frid.* 31. Hearing that one of our Sisters (*Jane Muncy*) was ill, I went to see her. She was one of the first Women-Bands at *Fetter-Lane*: And when the Controversy concerning the *Means of Grace* began, stood in the Gap, and contended earnestly for the Ordinances once delivered to the Saints. When soon after it was ordered, "That the unmarried Men and Women should have no Conversation with each other," she again withstood to the Face those who were *teaching for Doctrines the Commandments of Men*. Nor could all the Sophistry of those who are, without Controversy, of all Men living the wisest in their Generation, induce her either to deny the Faith she had received, or to use less Plainness of Speech, or to be less zealous in recommending, and careful in practising Good Works. Infomuch that many Times, when she had been employed in the Labour of Love till eight or nine in the Evening, she then sat down and wrought with her Hands till twelve or one in the Morning: Not that she wanted any Thing herself, but that she might have to give to others for necessary Uses.

From the Time that she was made Leader of one or two Bands, she was more eminently a Pattern to the Flock: In Self-denial of every Kind, in Openness of Behaviour, in Simplicity and Godly Sincerity, in stedfast Faith, in constant Attendance on all the Publick and all the private Ordinances of GOD. And as she had *laboured* more than they all, so GOD now called her forth to suffer. She was seized at first with a violent Fever, in the Beginning of which they removed her to another House. Here she had Work to do which she knew not of. The Master of the House was one who cared for none of these Things. But he observed her, and was convinced. So that he then  
began

began to understand and lay to Heart, the Things that bring a Man Peace at the last.

In a few Days the Fever abated, or settled, as it seemed, into an inward Impossem; so that she could not breathe without violent Pain, which increased Day and Night. When I came in, she stretched out her Hand and said, "Art thou come, thou blessed of the LORD. Praised be the Name of my LORD for this." I asked, "Do you faint, now you are chastened of him?" She said, "O no, no, no. I faint not. I murmur not. I rejoice evermore" I said, "But can you in every Thing give Thanks?" She replied, "Yes, I do, I do." I said, "GOD will make all your Bed in your Sickness." She cried out, "He does, he does. I have nothing to desire. He is ever with me, and I have nothing to do but to praise him."

In the same State of Mind, tho' weaker and weaker in Body, she continued till *Tuesday* following: When several of those who had been in her Band being present, she fix'd her Eyes upon them, and fell into a kind of agonizing Prayer, "That GOD would keep them from the Evil One." But in the Afternoon when I came, she was quite calm again, and all her Words were Prayer and Praise. The same Spirit she breathed, when Mr. *Maxfield* called the next Day. And soon after he went, she slept in Peace.—*A Mother in Israel* hast thou been, and thy Works shall praise thee in the Gates!

*Sat. Aug. 1.* I had a long Conversation with Mr. *Ingham*. We both agreed, 1. That none shall finally be saved, who have not, as they had Opportunity, done all Good Works; and 2. That if a justified Person does not do good, as he has Opportunity, he will lose the Grace he has received, and if he *repent* not and do the former Works, will perish eternally. But with regard to the Unjustified, (if I understand him) we wholly disagreed. He believed, it is not the Will of GOD, that they should wait for Faith in doing Good. I believe, this is the Will of GOD, and that they will never find him, unless they seek him, in this Way.

*Sund.*

*Sund. 2.* I went, after having been long importuned by Mr. *Deleznot*, to the Chapel, in *Great Hermitage Street, Wapping*. Mr. *Meriton*, (a Clergyman from the *Isle of Man*) read Prayers. I then preached on those Words in the former Lesson, *Seeft thou how Ahab humbleth himself? Because he hath humbled himself, I will not bring this Evil in his Days:* And took Occasion thence to exhort all Unbelievers, to use the Grace God had already given them, and in keeping his Law, according to the Power they now had, to wait for the Faith of the Gospel.

*Frid. 7.* The Body of our Sister *Muncy* being brought to *Shorts Gardens*, I preached on those Words, *Write! From henceforth, Blessed are the Dead which die in the LORD. Even so, saith the Spirit; for they rest from their Labours; and their Works do follow them.* From thence we went with it to the Grave, in *St. Giles's Church Yard*, where I performed the last Office, in the Presence of such an innumerable Multitude of People as I never saw gathered together before. O what a Sight will it be when God saith to the Grave, "Give back!" And all the Dead, small and great, shall stand before him!

*Wedn. 12.* I visited one whom God is purifying in the Fire, in Answer to the Prayers of his Wife, whom he was just going to beat (which he frequently did) when God smote him in a Moment, so that his Hand dropped, and he fell down upon the Ground, having no more Strength than a new-born Child. He has been confined to his Bed ever since; but rejoices in Hope of the Glory of God.

*Frid. 14.* Calling on a Person near *Grosvenor Square*, I found there was but too much Reason here, for crying out of the Increase of Popery, many Converts to it being continually made, by the Gentleman who preaches in *Swallow Street*, three Days in every Week. Now, why do not the Champions, who are continually crying out, "Popery, Popery," in *Moorfields*, come hither, that they may not always be fighting, *as one that beateth the Air?* Plainly, because they have no Mind to fight at all; but to shew their Valour without an Opponent. And they well know,

they may defy Popery at the *Foundery*, without any Danger of Contradiction.

*Wedn.* 19. The Scripture which came in Turn to be expounded, was the 9th Chapter to the *Romans*. I was even constrained to speak an Hour longer than usual, and am persuaded most, if not all who were present, saw that this Chapter has no more to do with personal, Irrespective Predestination than the 9th of *Genesis*.

*Thursd.* 20. A Clergyman having sent me Word, That if I would preach in the Evening on the Text he named, he would come to hear me, I preached on that Text, *Matt.* xxiv. 26. And strongly enforced the Caution of our LORD, to *beware of false Prophets*, i. e. all Preachers, who do not speak as the Oracles of GOD.

*Tuesd.* 25. I explained at *Chelsea*, the Nature and Necessity of the New Birth. One (who, I afterwards heard, was a Dissenting Teacher) asked me when I had done, *Quid est tibi nomen?* And on my not answering, turn'd in Triumph to his Companions, and said, "Ay, I told you, he did not understand *Latin!*"

*Wedn.* 26. I was informed of a remarkable Conversation, at which one of our Sisters was present a Day or two before: Wherein a Gentleman was assuring his Friends, "That he himself was in *Charles' Square*, when a Person told Mr. *Wesley* to his Face, That he (Mr. *Wesley*) had paid twenty Pounds already, on being convicted for selling *Geneva*, and that he now kept two Popish Priests in his House." This gave Occasion to another to mention what he had himself heard, at an eminent Dissenting Teacher's, *viz.* "That it was beyond Dispute, Mr. *Wesley* had large Remittances from *Spain*, in order to make a Party among the Poor: And that as soon as the *Spaniards* landed, he was to join them with twenty thousand Men."

*Mond.* 31. I began my Course of Preaching on the Common-Prayer. *Tuesd.* *Sept.* 1. I read over Mr. *Whitefield's* Account of GOD's Dealings with his Soul. Great Part of this I know to be true. O let

*not Mercy and Truth forsake thee! Bind them about thy Neck! Write them upon the Table of thy Heart!*

*Thursd. 3.* James Hutton having sent me Word, that Count Zinzendorf would meet me at three in the Afternoon, I went at that Time to *Gray's Inn Walks*. The most material Part of our Conversation, (which I dare not conceal) was as follows.

Z. Cur Religionem tuam mutasti?

W. Nescio me Religionem meam mutasse. Cur id sentis? Quis hoc tibi retulit?

Z. Plane tu. Id ex epistolâ tuâ ad nos video. Ibi, Religione quam apud nos professus es, relicta, novam profiteris.

W. Quâ sic? Non intelligo.

Z. Imo, istic dicis, verè Christianos non esse miseros peccatores. Falsissimum. Optimi hominum ad mortem usque miserabilissimi sunt peccatores. Siqui aliud dicunt, vel penitus impostores sunt, vel Diabolicè seducti. Nostros fratres meliora docentes impugnasti. Et pacem volentibus, eam denegasti.

W. Nondum intelligo quid velis.

Z. Ego, cum ex Georgiâ ad me scripsisti, te dilexi plurimum. Tum corde simplicem te agnovi. Iterum scripsisti. Agnovi corde simplicem, sed turbatis ideis. Ad nos venisti. Ideæ tuæ tum magis turbatæ erant & confusæ. In Angliam rediisti. Aliquandiu post, audi vi fratres nostros tecum pugnare. Spangenbergium misi ad pacem inter vos conciliandam. Scripsit mihi, Fratres tibi injuriam intulisse. Rescripsi, ne pergerent, sed & veniam à te peterent. Spangenberg scripsit iterum, eos petiisse: sed te, gloriari de iis, pacem nolle. Jam adveniens, idem audio.

W. Res in eo cardine minime vertitur. Fratres tui (verum hoc) me male tractârunt. Postea veniam petierunt. Respondi, id supervacaneum; me nunquam iis succensuisse: sed vereri, 1. Ne falsa docerent, 2. Ne pravè viverent.

Ita unica, est, & fuit, inter nos quæstio.

Z. Apertius loquaris.

W. Veritus sum, ne falsa docerent, 1. De fine fidei

nostræ (in hâc vitâ) scil. Christianâ perfectione, 2.  
De Mediis gratiæ, sic ab Ecclesiâ nostrâ dictis.

Z. Nullam inhærentem Perfectionem in hâc vitâ agnosco. Est hic Error Errorum. Eum per totum orbem igne & gladio persequor, conculco, ad internecionem do. Christus est sola Perfectio nostra. Qui Perfectionem inhærentem sequitur, Christum denegat.

W. Ego verò credo, spiritum Christi operari Perfectionem in veré Christianis.

Z. Nullimode. Omnis nostra Perfectio est in Christo. Omnis Christiana Perfectio est, Fides in sanguine Christi. Est tota Christiana Perfectio, imputata, non inhærens. Perfecti sumus in Christo, in nobismet nunquam perfecti.

W. Pugnamus, opinor, de verbis. Nonne omnis verè credens Sanctus est ?

Z. Maxime. Sed Sanctus in Christo, non in se.

W. Sed, nonne sanctè vivit ?

Z. Imo, sanctè in omnibus vivit.

W. Nonne, & Cor sanctum habet ?

Z. Certissime.

W. Nonne, ex consequenti, sanctus est *in se* ?

Z. Non, non. In Christo tantum. Non sanctus *in se*. Nullam omnino habet Sanctitatem *in se*.

W. Nonne habet in corde suo amorem Dei & Proximi, quin & totam Imaginem Dei ?

Z. Habet. Sed hæc sunt Sanctitas legalis, non Evangelica. Sanctitas Evangelica est Fides.

W. Omnino lis est de verbis. Concedis, credentis Cor totum esse sanctum & vitam totam : Eum amare Deum toto corde, eique servire totis viribus. Nihil ultrâ peto. Nil aliud volo per Perfectio vel Sanctitas Christiana.

Z. Sed hæc non est Sanctitas ejus. Non magis sanctus est, si magis amat, neque minus sanctus, si minus amat.

W. Quid ? Nonne credens, dum crescit in amore, crescit pariter in Sanctitate ?

Z. Nequaquam. Eo momento quo justificatur, sanctificatur penitus. Exin, neque magis sanctus est, neque minus sanctus, ad mortem usque.

W. Nonne igitur Pater in Christo sanctior est Infante recens nato ?

Z. Non.



Z. Non. Sanctificatio totalis ac Justificatio in eodem sunt instanti ; & neutra recipit magis aut minus.

W. Nonne verò credens crescit indies amore Dei ? Num perfectus est amore, simulac justificatur ?

Z. Est. Non unquam crescit in amore Dei. Totaliter amat eo momento, sicut totaliter sanctificatur.

W. Quid itaque vult Apostolus Paulus, per *Renovamur de die in diem* ?

Z. Dicam. Plumbum si in aurum mutetur, est aurum primo die & secundo & tertio. Et sic renovatur de die in diem. Sed nunquam est magis aurum, quam primo die.

W. Putavi, Crescendum esse in Gratiâ !

Z. Certe. Sed non in Sanctitate. Simulac justificatur quis, Pater, Filius & Spiritus sanctus habitant in ipsius Corde. Et cor ejus eo momento æquè purum est ac unquam erit. Infans in Christo tam purus corde est quam Pater in Christo. Nulla est discrepantia.

W. Nonne justificati erant Apostoli ante Christi mortem ?

Z. Erant.

W. Nonne vero sanctiores erant post diem Pentecostes, quam ante Christi mortem ?

Z. Neutiquam.

W. Nonne eo die impleti sunt spiritu sancto ?

Z. Sunt. Sed istud donum spiritûs, Sanctitatem ipsorum non respexit. Fuit donum Miraculorum tantum.

W. Fortasse te non capio. Nonne nos ipsos abnegantes, magis magisque mundo morimur, ac Deo vivimus ?

Z. Abnegationem omnem respuimus, conculcamus. Facimus credentes omne quod volumus & nihil ultra. Mortificationem omnem ridemus. Nulla Purificatio præcedit Perfectum amorem.

W. Quæ dixisti, Deo adjuvante, perpendam.

The Letter referred to by the Count was written August 8, preceding. It was as follows, excepting two or three Paragraphs, which I have omitted as less material.

JOHN WESLEY, *a Presbyter of the Church of GOD in England, to the Church of GOD at Hernhuth in Upper Lusatia.*

1. **I**T may seem strange, that such an one as I am should take upon me to write to you. You, I believe to be *Dear Children of GOD, thro' Faith which is in JESUS*. Me you believe (as some of you have declared) to be *a Child of the Devil, a Servant of Corruption*. Yet whatsoever I am, or whatsoever you are, I beseech you to weigh the following Words: If haply GOD, who *sendeth by whom he will send*, may give you Light thereby; altho' *the Mist of Darknes* (as one of you affirms) should be reserved for me for ever.

2. My Design is, freely and plainly to speak whatsoever I have seen or heard among you, in any Part of your Church, which seems not agreeable to the Gospel of Christ. And my Hope is, that the GOD whom you serve, will give you thoroughly to weigh what is spoken; and if in any Thing *ye have been otherwise minded than the Truth is*, will reveal even *this unto you*.

3. And first, with regard to Christian Salvation, even the present Salvation which is through Faith, I have heard some of you affirm, 1. That it does not imply the proper *taking away* our Sins, the cleansing our Souls *from all Sin*, but only *the tearing the System of Sin* in Pieces. 2. That it does not imply Liberty from evil Thoughts, neither from Wandrings in Prayer.

4. I have heard some of you affirm, on the other Hand, 1. That it does imply Liberty from the Commandments of GOD, so that one who is saved thro' Faith, is not *obliged or bound* to obey them, does not do any Thing as a *Commandment*, or as a *Duty*. (To  
support

support which they have affirmed, That there is (a) *no Command* in the New Testament but to believe; That there is *no Duty* required therein, but that of Believing, and that to a Believer there is *no Commandment* at all.) 2. That it does imply Liberty to conform to the World, (b) by talking on usefess, if not trifling Subjects, by joining in worldly Diversions in order to do Good, by (c) putting on of Gold and costly

(a) In the Answer to this Letter, which I received some Weeks after, this is explained as follows: "All Things which are a *Commandment* to the natural Man, are a *Promise* to all that have been justified.—The *Thing* itself is not lost, but the *Notion*, which People are wont to have of *Commandments*, Duties, &c.

I reply, 1. If this be all you mean, why do you not say so, explicitly to all Men? 2. Whether this be all, let any reasonable Man judge, when he has read what is here subjoined.

(b) The Brethren answer to this, "We believe it much better to discourse out of the News-Papers, than to chatter about holy Things to no Purpose." Perhaps so. But what is this to the Point? I believe both the one and the other to be usefess, and therefore an Abomination to the Lord.

This Objection then stands in full Force, the Fact alledged being rather defended than denied.

The joining in Worldly Diversions in order to do Good, (another Charge which cannot be denied) I think would admit of the same Defence, *viz.* That "there are other Things as bad."

(c) "We wear (say the Brethren) neither Gold nor Silver." You forget. I have seen it with my Eyes. "But we judge no Body that does." How! Then you must judge both *St. Peter* and *Paul* false Witnesses before God. "And because those Professions that minister thereto [to Sin, to what God has flatly forbidden] relate to Trade, and Trade is a Thing relating to the Magistrate, we therefore let all

ly Apparel, or by continuing in those Professions, the Gain of which depends on ministring hereto. 3. That it does imply Liberty to avoid Persecution, by (*d*) *not reprov*ing even those who sin in your Sight; by *not letting* your Light shine before those Men, who love Darknes rather than Light; by *not using* Plainness of Speech, and a *frank, open Carriage* to all Men. Nay, by a close, dark, reserved Conversation and Behaviour, especially toward Strangers. And in many of you I have more than once found (what you called, *being wise as Serpents*) much Subtlety, much Evasion and Disguise, much Guile and Dissimulation. You appeared to be what you were not, or not to be what you were. You so studied “*to become all Things to all Men,*” as to take the Colour and Shape of any that were near you. So that your Practice was indeed no Proof of your Judgment; but only an Indication of your Design, *Nulli lædere os*; and of your Conformity to that (not scriptural) Maxim, *Sinere Mundum vadere ut vult: nam vult vadere.*

5. Secondly, with regard to that Faith thro’ which we are saved, I have heard many of you say, “A Man may have justifying Faith and not know it.”  
Others

all these Things alone, entirely suspending our Judgment concerning them.”

What miserable Work is here! Because Trade relates to the Magistrate, am I not to consider, whether my Trade be innocent or sinful? Then, the Keeper of a *Venetian* Brothel is clear. The Magistrate shall answer for him to GOD!

(*d*) This Fact also you grant, and defend thus. “The Power of reprov<sup>ing</sup> relates either to outward Things, or to the Heart. No body has any Right to the former, but the Magistrate.” (Alas! alas! what Casuistry is this?) “And if one will speak to the Heart, he must be first sure that the Saviour has already got hold of it.” What then must become of all other Men? O how pleasing is all this to Flesh and Blood!

Others of you, who are now in *England*, (particularly Mr. *Molther*) I have heard affirm (*e*), that there is no such Thing as *weak Faith*; that there are *no Degrees* in Faith; that there is *no justifying Faith*, where there is ever any *Doubt*; that there is no justifying Faith, without the *Plerophory of Faith*, the clear, abiding Witness of the Spirit: That there is no justifying Faith, where there is not, in the full, proper Sense, a new or clean Heart: And, that those who have not these Two Gifts, are only *awakened*, not *justified*.

6. Thirdly, as to the Way to Faith, here are many among us, whom your Brethren have advised (what it is not to be supposed they would as yet speak to me, or in their Publick Preaching) (*f*) *not to use those Ordinances* which our Church terms *Means of Grace*, till they have such a Faith, as implies a clean Heart, and excludes all Possibility of Doubting. They have advised them, till then *not to search the Scriptures, not to pray, not to communicate*: And have often affirmed, That to do these Things, is seeking Salvation by Works; and that till these Works are laid aside, no Man can receive Faith; For "No Man (say they) can do these Things, without trusting in them. If he does not trust in them, why does he do them?"

7. To those who answered, It is *our Duty* to use the Ordinances of God; they replied, There are *no*  
Or-

(*e*) In the Preface to the second Journal, the *Moravian* Church is clear'd from this Mistake.

(*f*) The Substance of the Answer to this and the following Paragraphs is, 1. That none ought to communicate till he has Faith, *i. e.* a sure Trust in the Mercy of God thro' CHRIST. This is granting the Charge. 2. That "If the *Methodists* hold, this Sacrament is a Means of getting Faith, they must act according to their Persuasion." We do hold it, and know it to be so, to many of those who are previously convinced of Sin.

*Ordinances* of Christ, the Use of which is now *bound* upon Christians as a *Duty*, or which we are *commanded* to use. As to those you mention in particular, (*viz.* Prayer, Communicating and Searching the Scripture:) If a Man have Faith, he *need* not; if he have not, he *must* not use them. A Believer may use them, tho' not *as enjoined*; but an Unbeliever (as before defined) *may not*."

8. To those who answered, "I hope God will thro' these *Means* convey his *Grace* to my Soul;" they replied, There is *no* such Thing as *Means of Grace*; Christ has *not ordained* any such in his Church. But if there were, they are nothing to you; for you are Dead. You have no Faith. And you cannot *work*, while you are *Dead*. Therefore let these Things alone, *till* you have Faith."

9. And some of our *English* Brethren, who are joined with yours, have said openly, "You will never have Faith till you leave running about to Church and Sacrament, and Societies." Another of them has said (in his public expounding) "As many go to Hell by Praying as by Thieving." Another, "I knew one, who leaning over the Back of a Chair, received a great Gift. But he must kneel down to give God Thanks. So he lost it immediately. And I know not whether he will ever have it again." And yet another, "You have lost your first Joy. Therefore you pray. That is the Devil. You read the Bible. That is the Devil. You communicate. That is the Devil."

10. Let not any of you, my Brethren, say, *We* are not chargeable with what *they* speak. Indeed you are. For you *can* hinder it, if you *will*. Therefore, if you do not, it must be charged upon *you*. If you do not use the Power which is in your Hands, and thereby prevent their speaking thus, you do, in effect, speak thus yourselves. You make *their* Words *your own*: And are accordingly chargeable with every ill Consequence which may flow therefrom.

11. Fourthly,

11. Fourthly, with regard to your *Church*(g), you greatly, yea above Measure, exalt yourselves and despise others.

I have scarce heard one *Moravian* Brother in my Life, own *his Church* to be wrong in any Thing.

I have scarce heard any of you (I think not one in *England*) own *himself* to be wrong in any Thing.

Many of you I have heard speak of your Church, as if it were infallible; or, so led by the Spirit, that it was not possible for it to err in any Thing.

Some of you have set it up (as indeed you ought to do, if it be infallible) as the Judge of all the Earth, of all Persons (as well as Doctrines) therein: And you have accordingly past Sentence upon them at once, by their Agreement or Disagreement with your Church.

Some of you have said, That there is *no true Church* on Earth *but yours*; yea, that there are *no true*

(g) “ A Religion (you say) and a Church are not all one. A Religion is an Assembly wherein the Holy Scriptures are taught after a prescribed Rule.” This is too narrow a Definition. For there are many *Pagan* (as well as a *Mohometan*) Religions. Rather, a Religion is, a Method of worshipping God, whether in a right or a wrong Manner.

“ The LORD has such a peculiar Hand in the several Constitutions of Religion, that one ought to respect every one of them.” I cannot possibly: I cannot respect, either the *Jewish* (as it is now) or the *Romish* Religion. You add,

“ A Church (I will not examine, whether there are any in this present Age, or whether there is no other beside ours) is, a Congregation of Sinners who have obtained Forgiveness of Sins.—That such a Congregation should be in an Error, cannot easily happen.”

I find no Reason therefore to retract any Thing which is advanced on this or any of the following Heads.

*true Christians out of it.* And your own Members you require to have *implicit Faith* in her Decisions, and to pay *implicit Obedience* to her Directions.

12. Fifthly, You receive not the *Antients* but the *Modern Mysticks*, as the best Interpreters of Scripture: And in Conformity to these, you mix much of Man's Wisdom with the Wisdom of God: You greatly refine the plain Religion taught by the Letter of Holy Writ, and philosophize on almost every Part of it, to accommodate it to the *Mystick Theory*. Hence you talk much, in a Manner wholly unsupported by Scripture, against *mixing Nature with Grace*, against *Imagination*, and concerning the *animal Spirits*, mimicking the Power of the Holy Ghost. Hence your Brethren zealously caution us against *animal Joy*, against *natural Love* of one another, and against *selfish Love* of God, against which (or any of them) there is no one Caution in all the Bible. And they have, in Truth, greatly lessened, and had well-nigh destroyed Brotherly Love from among us.

13. In Conformity to the *Mysticks*, you likewise greatly check Joy in the Holy Ghost, by such Cautions against *sensible Comforts*, as have no Tittle of Scripture to support them. Hence also your Brethren here damp the Zeal of Babes in CHRIST, talking much of false Zeal, forbidding them to declare what God hath done for their Souls, even when their Hearts burn within them to declare it, and comparing those to *uncorked Bottles*, who simply and artlessly speak, of the Ability which God giveth.

14. Hence, Lastly, it is, That you undervalue Good Works, (especially Works of Outward Mercy) never publickly insisting on the Necessity of them, nor declaring their Weight and Excellency. Hence, when some of your Brethren have spoken of them, they put them on a wrong Foot, *viz.* "If you find yourself moved, if your Heart is free to it, then reprove, exhort, relieve." By this Means you wholly avoid the taking up your Cross, in order to do good; and also substitute an uncertain, precarious inward Motion,



Motion, in the Place of the plain written Word. Nay one of your Members has said of Good Works in general (whether Works of Piety or of Charity) " A Believer is no more *obliged* to do *these* Works of the Law, than a Subject of the King of *England* is obliged to obey the Laws of the King of *France*."

15. My Brethren, whether ye will hear, or whether ye will forbear, I have now delivered my own Soul. And this I have chosen to do in an artless Manner, that if any Thing should come home to your Hearts, the Effect might evidently flow not from the Wisdom of Man, but from the Power of GOD.

*Aug. 8, 1740.*

Thus have I declared, and in the plainest Manner I can, the real Controversy between us and the *Moravian* Brethren: An unpleasing Task, which I have delayed, at least, as long as I could with a clear Conscience. But I am constrained at length nakedly to speak the Thing as it is, that I may not hinder the Work of GOD.

I am very sensible of the Objection which has so often been made, *viz.* " You are inconsistent with yourself. You *did* tenderly love, highly esteem and zealously recommend these very Men. And now you *do* not love or esteem them at all. You not only do not recommend them, but are *bitter* against them: Nay, and *rail* at them, before all the World."

This is partly true, and partly false. That the whole Case may be better understood, it will be needful to give a short Account of what has occur'd between us from the Beginning.

My first Acquaintance with the *Moravian* Brethren began in my Voyage to *Georgia*. Being then with many of them in the same Ship, I narrowly observ'd their whole Behaviour. And I greatly approved of all I saw. Therefore I unbosom'd myself to them without Reserve.

From *Feb. 14, 1735* to *Dec. 2, 1737*, being with them (except when I went to *Frederica* or *Carolina*) twice or thrice every Day, I loved and esteemed them

more and more. Yet a few Things I could not approve of. These I mentioned to them from Time to Time, and then commended the Cause to God.

In *February* following I met with *Peter Böhler*. My Heart clave to him as soon as he spoke. And the more we conversed, so much the more did I esteem both him and all the *Moravian* Church. So that I had no Rest in my Spirit till I executed the Design, which I had form'd long before: Till, after a short Stay in *Holland*, I hastned forward, first to *Marienthorn*, and then to *Hernbuth*.

In *September*, 1738, soon after my Return to *England*, I began the following Letter to the *Moravian* Church. But being fearful of trusting my own Judgment, I determined to wait yet a little longer, and so laid it by Unfinish'd.

*My dear Brethren,*

**I** Cannot but rejoice in your stedfast Faith, in your Love to our blessed Redeemer, your Deadness to the World; your Meekness, Temperance, Chastity, and Love of one another. I greatly approve of your Conferences and Bands; of your Method of instructing Children; and in general, of your great Care of the Souls, committed to your Charge.

But of some other Things I stand in Doubt, which I will mention in Love and Meekness. And I wish that, in order to remove those Doubts, you would on each of those Heads, first, plainly answer, whether the Fact be as I suppose, and if so, secondly, Consider whether it be Right.

Do you not wholly neglect joint Fasting?

Is not the Count all in all? Are not the rest mere Shadows? Calling him *Rabbi*? Almost implicitly both believing and obeying him?

Is there not something of Levity in your Behaviour? Are you, in general, serious enough?

Are you zealous and watchful to redeem Time? Do you not sometimes fall into trifling Conversation?

Do you not magnify your own Church too much?

Do

Do you believe any who are not of it, to be in Gospel Liberty?

Are you not straiten'd in your Love? Do you love your Enemies and wicked Men as yourselves?

Do you not mix *Human* Wisdom with *Divine*? Joining Worldly Prudence to Heavenly?

Do you not use Cunning, Guile, or Dissimulation in many Cases?

Are you not of a close, dark, reserved Temper and Behaviour?

Is not the Spirit of Secrecy the Spirit of your Community?

Have you that childlike Openness, Frankness, and Plainness of Speech, so manifest to all, in the Apostles and first Christians?"

It may easily be seen, that my Objections then, were nearly the same as now. Yet I cannot say my Affection was lessened at all, till after *September, 1739*, when certain Men among us began to trouble their *Brethren*, and *subvert their Souls*. However, I cleared the *Moravians* still, and laid the whole Blame on our *English Brethren*.

But from *November* the first, I could not but see (unwilling as I was to see them) more and more Things which I could in no wise reconcile with the Gospel of Christ. And these I have set down with all Simplicity, as they occur'd in order of Time: Believing myself indispensably obliged so to do, both in Duty to God and Man.

Yet do I this because I love them not? God knoweth; yea and in part I esteem them still: Because I verily believe, they have a sincere Desire to serve God; because many of them have tasted of his Love, and some retain it in Simplicity; because they love one another; because they have *so much* of the Truth of the Gospel, and *so far* abstain from Outward Sin; and lastly, because their Discipline is, in most Respects, so truly excellent.

"But why then are you *bitter* against them?" I do not know that I am. Let the impartial Reader judge. And if any bitter Word has escaped my Notice,

tice, I here utterly retract it. " But do not you rail at them ?" I hope not God forbid that I should rail at a Turk, Infidel or Heretick. To one who advanced the most dangerous Errors, I durst say no more than, *the Lord rebuke thee!* But I would point out what those Errors were: And, I trust, in the Spirit of Meekness.

In this Spirit, my Brethren, I have read and endeavoured to consider, all the Books you have published in *England*, that I might inform myself, whether on farther Consideration, you had retracted the Errors which were advanced before. But it does by no Means appear that you have retracted any of them: For, waving the odd and affected Phrases therein, the weak, mean, silly, childish Expressions; the crude, confused and indigested Notions, the Whims, unsupported either by Scripture or sound Reason: Yea, waving these Assertions, which, tho' contrary to Scripture and Matter of Fact, are however of no Importance: Those three grand Errors run thro' almost all those Books, *viz. Universal Salvation, Antinomianism, and a kind of new-reformed Quietism?*

1. Can *Universal Salvation* be more explicitly asserted, than it is in these Words:

" By this his Name, *All* can and shall obtain Life and Salvation." *Sixteen Discourses*, p. 30. This must include all *Men*, at least, and may include all *Devils* too.

Again, " The Name of the Wicked will not be so much as mentioned on the Great Day." *Seven Discourses*, p. 22. And if they are not so much as mentioned, they cannot be condemned.

2. How can \* *Antinomianism*, i. e. making void the Law thro' Faith, be more expressly taught than it is in those Words.

" To believe certainly, that Christ suffered Death for us—This is the true Means to be saved at once:"

" We want no more. For the History of Jesus' Coming into the World, is the Power of God unto  
Sal-

\* N. B. I speak of *Antinomian Doctrine*, abstracted from Practice, good or bad.

Salvation to every one that believeth: The bare historical Knowledge of this." *Sixteen Disc.* p. 57.

"There is but *one Duty*, which is that of *Believing*." *ibid.* p. 193.

"From any Demand of the Law, no Man is obliged now, to go one Step, to give away one Farthing, to eat or omit one Morfel." *Seven Disc.* p. 11.

"What did our Lord do with the Law? He abolished it." *ibid.* p. 33.

"Here one may think, This is a fine Sort of Christianity, where nothing Good is commanded, and nothing bad is forbid. But thus it is." *ibid.* p. 34.

"So one ought to speak now. All Commands and Prohibitions are unfit for our Times." *ibid.*

3. Is not the very Essence of *Quietism* (tho' in a new Shape) contained in those Words:

"The whole Matter lies in this, that we should *suffer ourselves to be relieved*." *Sixteen Disc.* p. 17.

"One must *do nothing*, but *quietly attend* the Voice of the Lord." *ibid.* p. 29.

"To tell Men who have not experienced the Power of Grace, what they should do, and how they ought to behave, is as if you should send a lame Man upon an Errand." *ibid.* p. 70.

"The Beginning is not to be made with doing what our Saviour has commanded. For whosoever will begin with doing, when he is dead, he can do nothing at all: But whatever he doth *in his own Activity*, is but a Cobweb, *i. e.* Good for Nothing," *ibid.* p. 72. 81.

"As soon as we *remain passive* before him as the Wood which a Table is to be made from, then something comes of us." *Seven Disc.* p. 22.

O my Brethren, let me conjure you yet again, in the Name of our common Lord, *if there be any Consolation of Love, if any Bowels and Mercies*, remove the Fly out of the Pot of Ointment, separate the Precious from the Vile! Review, I beseech you, your whole Work, and see if Satan hath gained no Advantage over you. *Very excellent Things* have been spoken of thee, O Thou City of GOD. But may not

*He which hath the sharp Sword with two Edges say, yet I have a few Things against thee. O that ye would repent of these, that ye might be a glorious Church, not having Spot or Wrinkle or any such Thing!*

Three Things above all, permit me, even me, to press upon you, with all the Earnestness of Love. First, with regard to your Doctrine, that ye purge out from among you, the Leaven of *Antinomianism*, wherewith you are so deeply infected, and no longer make void the Law thro' Faith: Secondly, with regard to your Discipline, that ye call no Man Rabbi, Master, Lord of your Faith upon Earth. Subordination, I know, is needful, and I can shew you such a Subordination, as in fact answers all Christian Purposes; and is yet as widely distant from That among you, as the Heavens are from the Earth. Thirdly, with regard to your Practice, that ye renounce all Craft, Cunning, Subtlety, Dissimulation; *Wisdom*, falsely so call'd; that ye put away all Disguise, all Guile out of your Mouth: That in all *Simplicity and godly Sincerity*, ye have your Conversation in this World: That ye use great Plainness of Speech to all, whatever ye suffer thereby; seeking only, by *Manifestation of the Truth*, to commend yourselves to every Man's Conscience in the Sight of GOD.

June 24, 1744.



*The Means of Grace.*

- 1 **L**ONG have I seem'd to serve Thee, Lord,  
With unavailing Pain ;  
Fasted, and pray'd, and read Thy Word,  
And heard it preach'd, in vain.
- 2 Oft did I with th' Assembly join,  
And near Thine Altar drew ;  
A Form of Godliness was mine,  
The Pow'r I never knew.
- 3 To please Thee thus (at last I see)  
In vain I hop'd, and strove :  
For what are Outward Things to Thee,  
Unless they spring from Love ?
- 4 I see the perfect Law requires  
Truth in the inward Parts,  
Our full Consent, our Whole Desires,  
Our undivided Hearts.
- 5 But I of *Means* have made my Boast,  
Of *Means* an Idol made,  
The Spirit in the Letter lost,  
The Substance in the Shade.
- 6 I rested in the Outward Law,  
Nor knew its deep Design ;  
The Length and Breadth I never saw,  
And Heighth of Love Divine.
- 7 Where am I now, or what my Hope ?  
What can my Weakness do ?  
JESU ! to Thee my Soul looks up,  
'Tis Thou must make it new.
- 8 Thine is the Work, and Thine alone —  
But shall I idly stand ?  
Shall I the written Rule disown,  
And slight my GOD'S Command ?

- 9 Wildly shall I from Thine turn back,  
 A better Path to find ;  
 Thy Holy Ordinance forsake,  
 And cast thy Words behind ?
- 10 Forbid it, gracious Lord, that I  
 Should ever learn Thee so !  
 No — let *me* with Thy Word comply,  
 If I thy Love would know.
- 11 Suffice for me, that Thou, my Lord,  
 Hast bid me fast, and pray :  
 Thy Will be done, Thy Name ador'd ;  
 'Tis only mine t'obey.
- 12 Thou bid'st me search the sacred Leaves,  
 And taste the hallow'd Bread :  
 The kind Commands my Soul receives,  
 And longs on Thee to feed.
- 13 Still for Thy Loving Kindness, Lord,  
 I in thy Temple wait,  
 I look to find Thee in Thy Word,  
 Or at Thy Table meet.
- 14 Here, *in thine own appointed Ways*,  
 I wait to learn Thy Will :  
 Silent I stand before Thy Face,  
 And hear Thee say, "*Be still !*"
- 15 *Be still* — and know that I am GOD !  
 'Tis all I live to know,  
 To feel the Virtue of Thy Blood,  
 And spread its Praise below.
- 16 I wait my Vigour to renew,  
 Thine Image to retrieve,  
 The Veil of outward Things pass thro',  
 And gasp in Thee to live.
- 17 I work ; and own the Labour vain :  
 And *thus* from Works I cease :  
 I strive ; and see my fruitless Pain,  
 Till GOD create my Peace.



- 18 Fruitless, till Thou Thyself impart,  
Must all my Efforts prove :  
They cannot change a Sinful Heart,  
They cannot purchase Love.
- 19 I do the Thing thy Laws enjoin,  
And *then* the Strife give o'er :  
'To Thee I *then* the whole resign :  
I *trust* in Means no more.
- 20 I trust in Him who stands between  
The Father's Wrath and me :  
JESU ! Thou great Eternal Mean,  
I look for all from Thee.
- 21 Thy Mercy pleads, Thy Truth requires,  
Thy Promise calls Thee down :  
Not for the Sake of my Desires——  
But Oh ! regard Thine own !
- 22 I seek no Motive out of Thee :  
Thine own Desires fulfil :  
If now thy Bowels yearn on me,  
On me perform thy Will.
- 23 Doom, if Thou canst, to endless Pains,  
And drive me from Thy Face :  
But if Thy stronger Love constrains,  
Let me be *sav'd by Grace*.
-

*The Bloody Issue.*

- 1 **H**OW shall a Sinner come to God?  
 A Fountain of polluted Blood  
 For Years my Plague hath been,  
 From *Adam* the Infection came,  
 My Nature is with his the same,  
 The same with his my Sin.
- 2 In me the stubborn Evil reigns,  
 The Poison spreads throughout my Veins,  
 A loathsome sore Disease  
 Makes all my Soul, and Life unclean,  
 My every Word, Work, Thought is Sin,  
 And desperate Wickedness.
- 3 Long have I liv'd in Grief and Pain,  
 And suffer'd many Things in vain,  
 And all Physicians tried;  
 Nor Men nor Means my Soul can heal,  
 'The Plague is still incurable,  
 The Fountain is undried.
- 4 No Help can I from these receive,  
 Nor Men nor Means can e'er relieve,  
 Or give my Spirit Ease;  
 Still worse and worse my Case I find;  
 Here then I cast them all behind,  
 From all my Works I cease.
- 5 I use, but *trust* in Means no more,  
 Give my self-saving Labours o'er,  
 Th' unequal Task forbear;  
 My Strength is spent, my Strife is past,  
 Hardly I give up all at last,  
 And yield to Self-Despair.

- 6 I find brought in a better Hope,  
 Succour there is for me laid up,  
 For every helpless Soul ;  
 Salvation is in JESU'S Name,  
 Could I but touch his Garment's Hem,  
 Even I should be made whole.
- 7 His Body doth the Cure dispense,  
 His Garment is the Ordinance,  
 In which he deigns t'appear ;  
 The Word, the Prayer, the broken Bread,  
 Virtue from him doth here proceed,  
 And I shall find Him here.
- 8 I follow'd with the thoughtless Throng,  
 And press'd, and crowded him too long,  
 And weigh'd him down with Sin ;  
 But him I did not hope to touch,  
 I never us'd the Means, as such,  
 Or look'd to be made clean.
- 9 The Spirit of an healthful Mind  
 I waited not in them to find,  
 The Bread that comes from Heaven :  
 Beyond my Form I did not go,  
 The Power of Godliness to know,  
 And feel my Sins forgiven.
- 10 But now I seek to touch my LORD,  
 To hear his Whisper in the Word,  
 To feel his Spirit blow ;  
 To catch the Love of which I read,  
 To taste Him in the mystic Bread,  
 And all his Sweetness know.
- 11 'Tis here, in Hope my GOD to find,  
 With humble Awe I come behind,  
 And wait his Grace to prove,  
 Before his Face I dare not stand,  
 But Faith puts forth a trembling Hand  
 To apprehend his Love.

- 12 Surely His healing Pow'r is nigh :  
 I touch Him Now by Faith ! Ev'n I,  
 My LORD, lay hold on Thee :  
 Thy Pow'r is present now to heal !  
 I feel, thro' all my Soul I feel  
 That JESUS died for me.
- 13 Issues from Thee a purer Flood,  
 The poison'd Fountain of my Blood  
 Is in a Moment dried ;  
 The Sovereign Antidote takes Place,  
 And I am freely sav'd by Grace,  
 And I am justified
- 14 I glory in Redemption found :  
 JESUS, my LORD, and GOD, look round,  
 The conscicus Sinner see,  
 'Tis I have touch'd thy Cloaths, and own  
 The Miracle thy Grace hath done  
 On such a Worm as me.
- 15 Behold me prostrate at thy Feet,  
 And hear me thankfully repeat  
 The Mercies of my GOD ;  
 I felt from thee the Med'cine flow,  
 I tell thee all the Truth, and show  
 The Virtue of thy Blood.
- 16 With lowly reverential Fear,  
 I testify, that thou art near,  
 To all who seek thy Love,  
 Saviour of All I Thee proclaim :  
 The World may know Thy healing Name,  
 And all its Wonders prove.
- 17 Speak then once more, and tell my Soul,  
 Sinner, thy Faith hath made thee whole,  
 Thy Plague of Sin is o'er ;  
 Be perfected in Holiness,  
 Depart in Everlasting Peace,  
 Depart, and sin no more.



31

46

516 WESLEY.—An Extract of the Rev. Mr. John Wesley's Journal, from his Embarking for Georgia, to his Return to London [from Oct. 14, 1735, to Feb. 1, 173 $\frac{7}{8}$ ].—From February 1, 1737-8, to his Return from Germany.—From Aug. 12, 1738, to Nov. 1, 1739. London, 1775-88. 3 parts in 1 vol. 12mo, *old calf*, 14s.

